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The Baptist Record

"THY KINGDOM COME"

OLD SERIES
VOLUME LVI

JACKSON, MISS., February 8, 1934

NEW SERIES
VOLUME XXXVI. No. 6

Baptists Near and Far

The preachers in the Newton territory will have an institute for three days, March 5-7.

C. M. Day of Oxford, now a student in the Louisville Seminary, becomes pastor at Bukesville, Ky.

The Columbia Broadcasting Co. will permit over their system no advertising of whiskey, gin or other hard liquor.

Dr. F. M. Masters, former president of Bethel College at Russellville, Ky., becomes "advisor to the Executive Committee" of Georgetown College, since the resignation of President H. E. Walters. His duties will be to assist in administration.

The mayor of Chicago opposes the allowing of women to drink at bars with men. He says, "Womanhood should be held on a high plane." Thank God for this show of respect for womanhood. We hope manhood may some day become respectable in Chicago—and some other places.

A colored brother who had been janitor for 18 years of Walnut Street Church in Louisville, Ky., died recently and his funeral was held in this church, conducted jointly by white and negro ministers, the congregation also made up of both races. A janitor is one of the most important officials in a church.

The opening pledge to the-Liquor Interests by Mr. Joseph Hodges Choate, Jr., whom President Roosevelt named as Director of the Federal Alcohol Control Administration was "My personal interpretation of the President's purposes is that we shall have as little external control as possible." And yet we have been hearing from the WETS on all sides the statement that the Eighteenth Amendment was repealed for the purpose of AIDING the cause of temperance.—Ex.

The state as such has nothing to do with religion except to protect its citizens in the right to hold and propagate their religious convictions, just as it would protect any man or group of men in carrying on a legitimate business, a business which contributes to the common good. The state has no right, disclaims any right, to prescribe any form of religion or prohibit the free exercise thereof. But a state has a duty to protect and preserve the morals of the people, in as much as the existence and perpetuity of the state is dependent upon the moral character of the citizenship. The state must protect the morals of the people as it promotes education among the people. To be sure there are questions that are both moral and religious. That is religion affects morals and is responsible for morals as much as the state is. The state and the churches work at many of the same problems, but from different angles and by different methods. It is not always easy to separate their functions, but in most cases the path of duty is clear. The state deals with the liquor question, with gambling, even with Sunday as a rest day, because the moral well-being of the community is involved. And we are getting accustomed to the states taking a hand in regulating intimate and personal matters which were once considered out of its province.

The State Mission Secretaries of the South will hold their annual meeting in New Orleans, Feb. 20-22.

Dr. John Green Harrison for several years dean of the School of Christianity at Mercer University died Jan. 28.

Dr. W. H. Rogers of Portland, Oregon, becomes pastor of First Church, New York City, as successor to the well known Dr. J. M. Halde- man.

Rev. N. R. Stone, pastor of Jackson Heights Church, Tampa, has had a week's service of preaching to deepen the spiritual life of his church. Stone has done a marvelous work with that church.

Editor Solomon says in The Florida Baptist Witness: We are happy that our old time friend, L. G. Gates, pastor First Baptist Church, Laurel, Miss., will begin a revival meeting February 7 with Pastor T. E. Waldrup, Delaney Street Baptist Church, Orlando, Fla. Rev. R. P. Ingersoll, former pastor at Winter Park, will lead the singing. Dr. Gates is a great preacher and he has been pastor of the First Church, Laurel, Miss., for twenty-seven years. Welcome, my friend. We are glad to have you in Florida.

It is said a statue of Jesus is to be set up on a mountain 60 miles southwest of Denver. It is to cost \$40,000, to be 30 feet high. It is now being sculptured in Denver and is the gift of Mr. and Mrs. John Dower. Flood lights illuminating the statue will make it visible for miles. We were about to say the money could have been used to do mission work, but we remember that Jesus said, "Let her alone, she hath done what she could." If these people are doing this for the love of Christ, may His blessing be on them.

The papers have published the fact that Mr. John D. Rockefeller, who is now over 90 years of age, did not go this winter as his custom has been, to spend the time in the balmy climate of Florida. This would seem to mean that his health is not so vigorous as usual, and many will regret to learn it. Mr. Rockefeller attracts attention not merely by his wealth, but by the use he has made of it. He has given many millions to worthy causes and has given with great wisdom. We sometimes speak of how a man has overcome the handicap of poverty and attained to greatness and done great good in the world. This is a thing to admire. But it is equally admirable that a man has made a great life and done great good in the world, not because he had wealth, but in spite of it. Jesus said, "How hardly shall they that have riches enter into the kingdom of heaven." We recall hearing the great and good Dr. John A. Broadus speak of being in the home of Mr. Rockefeller, and how he spoke with joy of Mr. Rockefeller's simple faith, his genuine piety and humility. Dr. Broadus knew a Christian when he saw one. Some of us were students at the Seminary when "New York Hall" was being built. It did not bear the name of Rockefeller, but it was generally supposed that he was a liberal contributor to it, and by his own wish his name was not connected with it. He gave not to be seen of men nor to be praised of men, but to serve God and his fellowmen. May our Father give to His servant increasing joy, and an abundant entrance.

AN ANSWER TO A CONSCIENTIOUS OBJECTION

A letter from a dear friend, a great Sunday school superintendent and a most useful layman, came to my desk today. My friend conscientiously questions the wisdom of asking the Sunday schools and other organizations to take part in the offering to ministerial education on the second Sunday in February. He believes in aiding ministerial students called of God to preach, but he raises objection to the policy of multiplying appeals for money to so many causes.

I am withholding his name, but I feel that my answer to his letter should be given to the readers of the Record, as his objection may be a typical one. Here is my reply:

"I have yours of the 2d. inst. and have read carefully its contents. Knowing you as I do, I am convinced that you intend your letter to be a constructive criticism against multiplying appeals to our churches for money. I clearly see your viewpoint and agree with you in principle.

"Knowing you to be fair-minded, I desire you to see the viewpoint of our Board. For a number of years the State Mission Board has followed the policy of designating particular days for contributions through Sunday schools to the various objects fostered in our denominational budget: one Sunday for foreign missions, one for home missions, one for state missions, one for Christian education, one for orphanage. No one, so far as I know, has ever questioned the wisdom of giving our Sunday schools an opportunity to have a part in these special offerings. No high pressure has ever been brought to make them unduly large. Many Sunday schools, however, do not have part in these offerings, for the reason that some Sunday school superintendents overlook the matter of bringing them to the attention of the Sunday schools. It has never been the policy of any denominational agency to criticize superintendents for this failure to cooperate.

"Now, ministerial aid in education is a part of our denominational program, just as the objects mentioned above. We have never had a special day in the Sunday schools along with the other causes. We are simply asking recognition in these special offerings along with other objects fostered by the Baptist denomination. We ask only the regular offering of Sunday schools and B. Y. P. U.'s on the second Sunday in February. We do not expect any offering to be taken under pressure; it is to be entirely voluntary. Many Sunday schools will be glad to aid this worthy cause. If you do not think it wise to present the matter to your Sunday school, leave it off. I assure you that our Board will not be disposed to criticize you for failure to cooperate in this good work."

M. O. Patterson.

Our Foreign Mission Board has a young man ready to go as a medical missionary and take up the work formerly done by Dr. B. L. Lockett, and part of his salary is already promised. The Board is negotiating with the Italian government for payment for the property used hitherto for an orphanage, but which has been expropriated by the government. The offer of \$75,000 is considered much less than its value.

TEN MINUTE SERMON

PRESUMING UPON TOMORROW

Isa. 56:12.

(Synopsis of a New Year's sermon preached at Clinton by Pastor B. H. Lovelace)

"Come ye, say they, I will fetch wine and we will fill ourselves with strong drink, and tomorrow shall be as this day, and much more abundant."

These words in their original application were a call to revelry and debauchery. They paint a graphic picture of a corrupt, self-indulgent age, in which not only the political, but also the supposed moral and spiritual leaders were leading the people in a high carnival of shameful wickedness. They made the common blunder of not reckoning with the inevitable consequences. (Gal. 6:7-8).

But they are capable of a wide range of application. They may fit the mouth of a saint, as well as a sot. Originally they were—

AN EXPRESSION OF INSOLENT PRESUMPTION.

They seemed to have no thought of their frailty and mortality, though greatly-aggravating both by their intemperance. (Prov. 11:19). Nor did they fear the judgments of God, though daily provoking Him with their insolence. (Prov. 29:1; Rom. 1:18). Nor did they have any sense of the uncertainty of sensual delights. (I John 2:16-17). Hence their conduct was nothing short of mad folly. Like Belshazzar, drinking and carousing, while the hand of God was writing his doom. (Prov. 27:1; Jas. 4:14; Luke 12:20).

There are many today, in positions of high responsibility, who are advocating the same reckless Epicurean ideal to the youth of our day. To such Jesus Christ is saying that they had far better have a millstone tied around their necks, and be drowned in the depths of the sea.

THEY ARE AN ILLUSION WHEN APPLIED TO ANYTHING MATERIAL.

Sensual pleasure is a low and unworthy ideal. Life is not for self-indulgence, but for service. (Matt. 20:26-8; Phil. 2:4-8). It is a false assumption, even in nature. For some day the sun will cease to rise. As a matter of fact, the very opposite is true. All things, ourselves included, are constantly undergoing changes. (Josh. 3:4). Nothing but God is unchangeable. (I John 2:17; II Peter 3:10; Heb. 13:8).

But they may also be used as—

AN EXPRESSION OF FAITH AND HOPE THAT SHALL NOT BE DISAPPOINTED.

The dove of hope need not flutter endlessly over a turbulent sea of uncertainty, but may find a solid resting place for her feet. These words express a sober certainty when centered upon God. He alone is unchangeable and inexhaustible. The past is the mirror of the future for the children of God. (I Cor. 10:11). The same is true of our own experience. We can base our hopes upon memory. (Psa. 63:7; Heb. 13:5).

THEY MAY ALSO BE USED TO EXPRESS A HIGH AND HOLY RESOLVE.

In one sense we cannot control the future. We cannot govern the circumstances of our lives. But we are the architects of our own characters. The law of continuity shapes character. (Prov. 4:18). This is true also of evil. (Prov. 5:22). How important then the smallest detail of conduct becomes, in the light of this truth.

If we make this our New Year's resolve, and live up to it, we shall have nothing to fear from the future. And even when the end comes, heaven's tomorrow shall be as earth's today, only much more abundant.

THE CHRIST WE FORGET

Dr. E. J. Caswell

"And we believe and are sure that thou art that Christ, the Son of the living God." John 6:59.

If we are sincere in our desire for a more Christlike church, why is our progress toward it not more rapid? What is holding us back? The answer lies in one word, and that one word is DOUBT. Being unsure ourselves, the church and the world reflect our uncertainty. In this brief discussion of the matter I shall ask the privilege of putting in the singular that which Simon Peter put in the plural, and I shall tell you three things about Jesus Christ.

I know first of all He is a fact and not a fiction on the pages of history. It may interest you to remember that Tacitus, a Roman historian in the first century, spoke of Jesus in this fashion: "There appeared one Jesus." He incidentally alluded to the Christ. But nineteen centuries have emphasized the adjective there, and they have spoken of ONE Jesus. In the second century, Lucius, a Greek satirist, gave his brief mention of Jesus when he satirically said—"Jesus the Great." In century one, four men—Matthew, Mark, Luke and John—wrote the story of Jesus, an altogether wonderful story. They tell how He looked, talked, acted, walked and gestured, sat down and stood up. They tell how He died, how He was buried and where, how He rose again, how He ascended to heaven. And the wonderful record of that life that occupies only one-fourth of my New Testament has done more in the world than all the other books that were ever written. Now these gospels are history. You may get from them theology and other things, but at the basis they are history. If you should feel inclined to contradict this statement, I should remind you of two people who knew a good deal about it. One of these is John Stuart Mill, of England, and he said, "It is no use denying the historical Christ." And the greatest of all French skeptics said, "It would take a Jesus to forge a Jesus." He means, Jesus lived, and those four men wrote about what they saw in Him and heard from Him, or else you have got the amazing paradox of four Jesus' because each of the four is able to depict a perfect character, and no one who is not perfect can depict a perfect character unless he has got that perfect character somewhere in order to depict it.

Now there came in another man in century one, an altogether wonderful man too—Saul of Tarsus. I think outside of Jesus Christ he is the greatest whose name appears in the New Testament. A tremendous intellect, for he wrote the Romans, and there is nothing in the world like the Romans. And a marvelous orator, a man whose words were hurricanes, a man of thunder and storm; a man who feared nothing, and a man who feared only one in all the universe and that One was God. And the Apostle Paul has written some history about Jesus. We call them his Epistles. This man Paul stands at the head of an army so large I cannot stop to even mention the names of its officers, who eulogize Jesus. For if you go to Shakespeare, who is said to be the greatest uninspired man who ever lived, Shakespeare talks about "the acres over which walked the blessed feet of Him who for our advantage was nailed to the bitter cross." And if you listen to Gladstone he tells you how in the New Testament the soft note swells to a mighty chorus affirming that Jesus is God's Son and the world's Saviour. And if you listen to the great German you will find him saying, "Christ is the holiest among the mighty, and the mightiest among the holy." Robert

Browning, the philosopher poet says, "That one face far from vanishes, rather grows, And decomposes but to recompose."

But most I think I love to remember Charles Lamb, the gentle and much afflicted soul. May I stop to tell you his sister was subject to fits of insanity; and this rare patient man, when he saw the approach of one of those periods would say, "My dear, we must go to the asylum this afternoon." And arm in arm they would walk, the heart-broken man and the grief stricken woman, to the asylum until the period of the insanity had passed away. A beautiful soul he was. And one evening he was seated with the literary men of London and they were talking about what they would do if the great personages of history should enter the room. And one said, "If Shakespeare came into the room we should all stand up." And Charles Lamb had a little hesitancy in his speech, and he said, "Yes, if S-Shakespeare came, we should all s-stand up, but if Jesus Christ came in we would all kneel." Ah yes, He is a fact. It does not matter what some little man in a great big position says to the contrary. He is a fact and not a fiction, on the pages of history.

AN OPEN LETTER TO PREACHERS WHO ARE LOOKING FOR WORK

Is your dream a full-time church where the work is prospering and a strong bond of love exists between pastor and laymen? A church where the real joy of being a pastor can be experienced? This is possible for you. Sounds like a preacher's correspondence school propaganda but it isn't. The plan is simple. Go to some quarter or half time church you are pastoring or to a country church without a pastor and make them a proposition to go on full time. Let the salary be just a little more than they have been paying or the same salary. No one ever heard of a preacher starving to death in the country. Live on the field or near enough to see the members every day. Let this pastorate be your full time work without teaching, selling, farming or doing anything else as a side line. Do not dream of or consider work in any other pastorate. There are thousands of preachers without pastorates or with quarter or half time taken up. There are many more churches that should be made into good full time fields in a short time. This article is not written by a big preacher in some fine pastorate advising others what to do or some splendid teacher or author with a fine spun theory. I have tried this plan in Kentucky and Mississippi and I find that it works.

Could it be that God had such a plan in view when He called so many preachers into His service. Why should a preacher have to wait a lifetime for some field to open up. Does the command say "wait" or "go." Some one has very aptly said, "No preacher was ever large enough for any one of God's churches." Any preacher who tries this plan is going to be very pleasantly surprised and is going to get the thrill out of working for God that His undershepherds should get.

Signed:

—A full time country pastor.

P. S.—A poor half time church with 160 members paying quarter time salary was urged to go to full time with a slight increase in salary. In one year this church baptized 25, had more than 60 total additions, built eight new Sunday school rooms, put in electric lights, increased the pastor's salary 30 per cent and stands a chance of making an even better record.

—BR—

Dr. J. T. Henderson, Executive Secretary of the Brotherhood of the South, is engaged for a series of conferences with the men of the First Baptist Church of Vicksburg to be held Feb. 14-16.

The saloons in Shreveport are getting in their work. A young preacher and a young lady were killed by a car driven by a drunken man in that city Jan. 14.

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Dr. M. E. Dodd says that 1933 will go down in history as the year the saloons opened and the schools closed.

Dr. W. D. Powell is recuperating in the home of his daughter in Opelika, Ala., after an attack of pneumonia.

Dr. M. E. Dodd speaks at the auditorium of Woman's College in Hattiesburg Thursday evening, Feb. 8, at 7:30.

Rev. O. P. Moore has taken hold of the work at Florence, and we are in receipt of a good list of subscribers from that church.

Be not deceived: God is not mocked: when you tax liquor for the support of schools then the curse of God is on them.

Methodists in America this year celebrate the two hundredth anniversary of Methodism by a great meeting in Baltimore.

Our Mississippian R. L. Wallace of Raymond will speak daily at the Summer Assembly of Baptists at Lake Arthur, La., in June.

Six district associations in Arkansas have agreed to pay the salaries of as many evangelists to be employed by the State Convention Board.

Charles S. Ferris, vice-president, becomes acting president of Stetson University, Florida, since the death of Dr. Hulley.

W. M. Wood becomes Secretary of State Missions in Kentucky. Dr. C. M. Thompson continues as Executive Secretary.

Dr. G. M. Savage, president emeritus of Union University, Jackson, Tenn., is 85 years old this week. It would be difficult to find a man more widely and genuinely loved.

Pastor J. L. Boyd, of the Bowmar Avenue Church, Vicksburg, is preaching on Sunday mornings a series of sermons on "Christian Ships." These sermons are being reproduced in the Monday papers of Vicksburg.

Pastor A. B. Polsgrove writes that 25 have joined the 100,000 Club and \$25.00 a month over and above will be sent to Dr. Gunter each month to apply on Southwide debts.

Pastor A. B. Pierce of Leitchfield, Ky., paid us a visit on his way to the southern part of the state. He will take part in the mission conferences held in Copiah and Lincoln County churches.

A Brotherhood organization was recently effected in the First Baptist Church of Vicksburg. Mr. W. C. Kelley is the president, and Mr. P. E. Cunningham is the secretary. It has begun its work with a good membership and interest.

A suggestion of Editor Gwaltney found a response in the hearts of the preachers in Alabama and they will meet in Birmingham First Church, Feb. 27 at 10 A. M. "for prayer, testimony, for free and untrammelled discussion." There is no fixed program, no special invitation.

The Southwest Mississippi Baptist Preachers' Conference will be held at McComb Feb. 12. Speakers are M. J. Gilbert, T. W. Talkington, Carl Kossanke, G. P. White, P. E. Cullom, J. B. Herndon and A. F. Crittendon. Meeting from 10 A. M. to 2:30 P. M.

The Business Men's Bible Class of First church, Jackson, is a comparatively new organization, but they had 84 present Sunday before last and were hoping for 100 last Sunday. Prof. M. E. Moffitt is the teacher and Dr. Reuel May president.

L. A. Stulce, Ed. Director in First Church, Monroe, La., writes to warn preachers especially against a man whose initials are J. J. B. who takes orders for clothes and pockets the money, and you never see the clothes. He is red headed, smokes cigarets constantly. He is wanted by officers in Abilene, Texas.

Have begun my Bible work at the Southwest Mississippi Junior College here. Have a fine

class of fine young men and young women. This is my third year with the college. Am doing this work in connection with pastoral work here. I get no remuneration other than the joy of having the opportunity to touch these young lives for God. It is a great opportunity for fine service. Hope you are well. Very best wishes.—Jas. B. Quin, Summit, Miss.

Jan. 31, 1934. The Baptist Bible Institute faculty and students are happy to report that we have the \$6,000.00 interest on bonds due tomorrow morning. We wish those who have sacrificed to help us could have been present today at our praise service. We thank God for the friends of the Institute and for the increasingly great missionary work which it is doing in New Orleans and in the territory around us and to the ends of the earth.—W. W. Hamilton.

The Louisville Seminary will hold its annual conference March 5-9, combining Founders Day, the Gay Lectures and the Norton Lectures, marking the 75th anniversary. Many speakers of note are on the program, including Drs. John McNeill, E. Mc. N. Poteat, W. O. Carver, Carter Helm Jones, F. M. Powell, C. M. Thompson, J. B. Weatherspoon, K. M. Yates, H. W. Tribble, J. R. Sampey, W. T. Deriux, A. T. Robertson, etc. Entertainment in Mullins Hall at \$1.00 a day. Write W. S. Bullard, S. B. T. Seminary, Louisville, Ky.

Recently in the morning service of the Johnston Station Baptist Church there were ordained to the full work of deaconship four new deacons, namely: Prof. C. P. Wells, brethren Charles Davis, J. M. S. Reeves, and Jewell Moak. These brethren together with the others accepted the challenge vigorously and as part of their program for January the Every Member Canvass. The ordination sermon was preached by the pastor who was assisted by Rev. Jesse Williams.—A. W. Talbert, Pastor.

Have you learned the 1933-1934 alphabet? Here it is, or part of it: AAA—Agricultural Adjustment Administration; CCC—Civilian Conservation Corps; FDIC—The Federal Deposit Insurance Corporation; FFCA—Federal Farm Credit Administration; FERA—Federal Emergency Relief Administration; FSRC—Federal Surplus Relief Corporation; HOLC—Home Owners' Loan Corporation; NLB—National Labor Board; NRA—National Recovery Administration; PWA—Public Works Administration; RFC Reconstruction Finance Corporation.

There was a church school of missions conducted in the Winona Baptist Church the week following Jan. 21st during which the pastor, Rev. N. G. Hickman, taught the book by Dr. Dodd, "Missions Our Mission." Following the class each night there was a missionary sermon preached by one of our most able and efficient pastors. The messages brought were by Drs. Hooks of Grenada, Riser of Durant, Campbell of Canton, Franks of Columbus, Farr of Itta Bena, and Gunter of Jackson. Our hearts were refreshed by the words of these brethren and a deeper interest in the cause of missions created. The week will be remembered by those who attended as most profitable and inspiring.

Pastor J. L. Boyd, of the Bowmar Avenue Church, Vicksburg, has fallen upon a unique plan to put the Baptist Record in the homes of the people of his church. He takes advantage of the \$1.00 rate for fifty per cent of the membership, secures subscriptions payable at ten cents per month, makes one of his young members responsible for collection, giving the excess payment for twelve months to the young man for commission. Recently the requisite number of subscribers was secured and the plan is now in operation.

There is such a thing as blood transfusion which may be a necessary part and a good part of surgery. But there is one kind that our people should never be willing to stand for. The liquor seller is a blood sucker. he takes the life blood out of the savings of the poor and the weak. To take this blood money into the state

treasury and offer to use it for the education of children is to make education dependent on the greatest moral crime that society has ever been guilty of. It is to base education upon corruption, depravity, and all the associate ills that go with the saloon. When did it come to pass that education had to pass the hat (or shall we say the cuspidor) in the grog shop to perpetuate its life?

We are still able to learn from the law of Moses. Jesus said one jot or tittle of it should not pass away. The law of Moses provided for the distribution of the land according to the families in Israel. If this land, or the title to it, ever became alienated, it was to be returned to the original owners or their heirs. And if any of the Israelites were sold for debt and became bond servants, they were to be released in the year of jubilee. This, as long as the law was observed, effectually prevented the rich becoming richer, and the poor becoming poorer. There was a periodical leveling up. In the later history of Israel this law was habitually violated, and Isaiah inveighs against the violation and predicts national ruin because of its disregard. His prophecy was literally and terribly fulfilled. The principle involved in this law must be re-established or we are face to face with social and national ruin. It may be done by limiting incomes, by graduated taxation, by inheritance taxes or some other way. If it isn't done in some way the socialists "will git you, if you don't watch out."

The prophets of the social gospel of today are trailing the old prophets of Israel of 3,000 and more years ago. Social justice, the rights of man, were embodied in almost every message of these old-time prophets. Certainly we ought all to rejoice in the present-day emphasis on the duties of man to man, of employer to employee, of rich to poor. But it is no new teaching. Israel's prophets and Christian preachers have proclaimed the truth as to social relations and duties from the year one to this present day. The consciences of men are just now awakening to a new sense of their obligations, and the present day acute industrial and economic conditions make necessary a new emphasis on these obligations. It is hard to awaken men out of the torpor which comes from long established customs, even long established wrongs, but the awakening is past due and must come. Most of us are acutely conscious of the wrongs which we suffer, but not so of what others suffer. We accept "in principle" the teaching of the gospel as to our duty to others, but violate it in practice. We recognize the truth in abstract, but fail in applying it in the concrete. Who loves his neighbor as himself? That is at the bottom of the social gospel.

—BR—

BAPTIST HOME ITEMS

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In the last two weeks applications have been received to admit 8 families of children with a total of 24 children to the Home. In the meantime 6 children have left. Each application for admission is represented by the pastor, Sunday school superintendent, the superintendent of schools who is a Baptist, or social agencies, as being an emergency case. We have investigated some of these and know that the children are orphans and not getting enough food to eat and are in bad circumstances. What would you do if under such circumstances if you were responsible for admitting children?

Recently we received a check in the amount of \$413.26 which represented the sale of eight bales of cotton in Pontotoc County, representing the efforts of Rev. A. L. Goodrich and Dr. M. L. Shannon in the cotton campaign in that county. A check for \$60.56 was received from Ecu, in the same county, which represented one bale of cotton, a special offering and the regular monthly donation. Two other bales of cotton had already been sold, and checks representing the difference between the sale of the seed and the cost of ginning have already been received.

Editorials

FURBISHING YOUR FAITH, Or Getting the Rust Off Your Religion.

Many years ago we went from Vicksburg to New Orleans. The journey was by rail until we reached a point in Louisiana where there had been a break in the levee, and the waters of the Mississippi River had broken through the crevasse and swept trees and houses and railway tracks out of their path of destruction. Here we took the boat for some distance down the river. Coming back from New Orleans to Vicksburg a week later, the railway tracks had been repaired sufficiently for us to pass over them over the waste of turbulent water. The train moved very slowly and cautiously. We stood at the rear end of the train and watched almost breathlessly as we saw the track sway and rise and fall with the passing of the train, and then drew a long breath when it was over. Later when we had struck the hills and had a straight track well ballasted with rock on a good foundation, the train sped along and all breathed easy and chatted cheerfully. We were safe on the way home, and picked up people all along the route.

And this is a parable of the difference between people who are traveling home to God with full assurance of salvation and those who are not sure whether they will get there or not. We have just read with fresh interest the earlier chapters of Romans, where Paul clears away all the debris of false hope and mistaken efforts or methods of salvation and brings us to the sure hope and eternal foundation of the faith of Christ. When he has shown that Abraham and all the rest of us have righteousness reckoned to us because we take God at His word and trust His promise, he shows in the fifth chapter how this brings peace of soul on the basis of reconciliation. In the sixth chapter he shows how the gospel of salvation by faith assures us of victory over sin, that it makes possible, necessary and practicable a life of personal righteousness. In the seventh chapter you see the battle with sin in process and in progress. It is a dramatic, personal portrayal of experience ending in victory: I thank God through Jesus Christ my Lord.

In the eighth chapter you are in the land of assurance, on the hills of Beulah, beginning with "no condemnation" in the first verse and ending with no separation in the last verse. "I am persuaded that neither death nor life, nor angels, nor principalities, nor things present, nor things to come, nor powers, nor height, nor depth, nor any other created thing, shall be able to separate us from the love of God in Christ Jesus our Lord."

But furbishing your faith must have and will have a very practical effect. There is no violent break between the close of chapter eight in Romans and the beginning of chapter nine. This chapter nine tells us of Paul's intense concern for the salvation of his people. This concern for the salvation of others is the direct and inevitable result of the lack of concern about your own. Or to put it better, is the result of a clear and glorious realization of your own acceptance and fellowship with God. Whenever we can say we are persuaded that nothing shall be able to separate us from the love of God, we are sure to be concerned about the salvation of others. And it will not be without this. The universal desire of preachers for a revival among Christians before effort is made to save the lost is well founded in scripture, in the nature of things and in experience. David prayed, "Restore unto me the joy of thy salvation, and uphold we with a willing spirit. Then will I teach transgressors thy ways and sinners shall be converted unto thee."

Dr. Geo. W. Truett is to conduct a series of evangelistic meetings in Providence, R. I. Feb. 6-16.

WHAT SORT OF PREACHER

From the beginning of the gospel there has been a brand of preachers that fattened their purses and fed their vanity by appealing to the lower and coarser emotions of the people. Their capital consists in exalting themselves by pointing out imaginary failures and weaknesses in others. A young man after hearing a conspicuous example of this type of preacher wrote us that he was the "greatest combination of old time gospel and up-to-date demagoguery he had ever come into contact with."

This type of preacher is very fond of berating and belittling other preachers. A familiar example is the unattached evangelist who comes into a community, pitches his tent and proceeds to show up the pastors in that community as a lot of courageless do-nothings who stand in the way of the progress of religion. This sort of preacher does not go to some place where the gospel has not been preached, but into the communities where churches are established and he can draw from them to himself the disaffected and non-cooperative, and secure a collection by a big explosion of religious ballyhoo.

There were preachers of this sort in Paul's day. Indeed they persistently dogged his steps and threatened to disrupt and corrupt the work wherever he had preached and established churches. Corinth seemed to have furnished a fertile field for this kind of self-exploiters. And they had eminently bad success, at least temporarily. They questioned Paul's motives and his courage, and implied that he was not preaching the gospel in its purity and fulness.

You will make the acquaintance of these ministerial high-jackers in Second Corinthians 11:20. "For ye bear with a man if he bringeth you into bondage, if he devoureth you, if he taketh you captive, if he exalteth himself, if he smiteth you on the face." Here you see him in action, with bluster and bravado, with mock courage and simulated boldness, flinging his arms and screaming out denunciation of imagined evils, and denouncing the preachers who haven't the fortitude to do as he does. His chief characteristic is exalting himself.

And the people nudge each other and look knowingly and wink approval. Funny how people love to be larruped up one side and down the other. It is their method of doing penance. They condemn the preachers and go on back home to—do nothing.

SEEKING THE LOST

It is a common observation today that the lost are not coming to church. Many a good sermon is preached today to the lost who never hear it. Physicists tell us that there is no such thing as light until certain ether waves strike the eye; and that there is no such thing as sound until and unless certain other ether waves strike the ear. That is light and sound do not exist independently of the receiving set in our heads. This may belong to the column of "Believe it or not," but we accept it as a fact.

By analogy we can understand and believe that there is no such thing as the gospel unless there is a sinner to whom the message actually comes. In other words the preacher has not preached the gospel unless some lost man hears the message. That's a beautiful poem about a flower born to blush unseen and waste its sweetness on the desert air, but the naturalist will be asking if this is not just poetry.

Of one thing we may be absolutely sure that a man is merely beating the air when he preaches to sinners and the sinners are not there to hear it. He had just as well be preaching to empty benches. It avails nothing if the house is full of saved people who punctuate every paragraph of the sermon with hearty amens when the gospel is preached.

If it is true that the lost are not at church when Christ is presented as the Savior from sin, we are face to face with a situation, or a condition (to quote President Cleveland) and

we may well ask ourselves what we are going to do about it. Of course we can reach the children in the Sunday school through the ordinary Sunday school methods. And this is good as far as it goes. But we are not in this way increasing the proportion of the saved to the unsaved in any community. We are not by this making any advance in the business of saving a lost world and thus enabling the Master to fulfill His mission. If we do not enable Him to fulfill His mission we are making vain the crucifixion of the Son of God.

This brings us to the words at the head of this article, "Seeking the Lost." Remember that Jesus said he came to seek and to save the lost. Not merely to save the lost who came to Him asking for salvation, but to seek the lost that He may save them. Recall the parable of seeking the lost sheep, and seeking the lost coin. It is not enough to build good church houses to which lost people may come and find the way if they desire. It is not enough to preach great sermons which would show people the way if they were of mind to come and hear them. Something else must be done if the lost are to be found.

We may give our money to missions in the hope that those thus employed may go after the lost. But to do this alone is proxy religion and looking for an alibi when we ought to be looking for souls. Preacher and people alike must contact the lost, must seek them out where they have hid themselves away and refuse to come to church. A good bird hunter doesn't shoot at a covey on the ground, and isn't satisfied to fire into a whole drove on the wing. He singles out the bird he wants and brings him down.

It is to be feared that a good deal of the emphasis we put upon preaching, and the disparaging of visiting is just a way we have of justifying our failure to do the sort of work Jesus did with Nicodemus, and with the Samaritan woman and the lame man at the pool and the blind man at the temple gate. Great soul-winners have always been personal workers who sought out the lost and led them to Jesus. Moody's work was done largely in the inquiry room, and in personal contact. So with John Vassar and Chas. G. Finney. Certainly it was true of Jesus and Paul.

Now there is just one thing which will bring this about, and the absence of it will always prevent the seeking of the lost. This is genuine Compassion. Jesus had compassion on the multitude. Zacharias speaks of the "tender mercy of our God, whereby the day spring from on high shall visit us, to shine upon them that sit in darkness and the shadow of death." Paul's heart was breaking for his people when he said "I have great grief and unceasing pain in my heart." And at Ephesus he was "serving the Lord with tears, teaching publicly and from house to house."

Shall we not ask God to send upon us a great compassion that will not let us rest, but send us out after the lost?

The latest reports from the Lottie Moon offering for foreign missions made by the Miss. W. M. U. show the receipt of nearly \$9,000, with the prospect that this figure will be reached and possibly passed. This is with the exception of one year the best ever, for which the Lord be praised.

PASTORAL CHANGES: James Thorn accepts Calvary Church, Lake Charles, La., for half-time.—A. E. Pardue goes to Bunkie, La., on Feb. 1st.—Pastor Young of Newnan, Ga., has been called to First Church, Gadsden, Ala.—W. L. Hambrick of Immanuel Church, Atlanta, has been called to Northern Heights Church, Cordele.—L. D. Eppinette goes from Prescott to Ashdown, Ark.—Alfred Pullen goes from Hapeville to Chipley, Ga.—L. S. Chambers becomes pastor at Maramec, Okla.—W. H. Sentell changes from Shadnor, Ga. to Peach Tree church, Atlanta.—W. H. Hinsley resigns Central Church, Waycross to become pastor Cherokee Heights, Macon, Ga.

SEMINARY HOME-COMING AND SEVENTY-FIFTH ANNIVERSARY CELEBRATION IN MARCH

By Don Norman

Seventy-five years of service, during which time more than 7,000 young ministers have been trained within its walls—such is the record of the Southern Baptist Theological Seminary, Louisville.

No wonder, then, that the eyes of the five thousand living alumni of this "School of the Prophets" are turned toward Louisville the week of March 5-9. The annual Seminary Conference, to be held there on these dates, brings together this year the Founder's Day program, the Gay Lectures, the Norton Lectures, and a series of conferences on vital subjects.

Monday, March 5

10:00 to 11:00—Sectional Conferences of the Louisville Ministerial Association.

11:00 to 12:30—Meeting of Ministerial Association, with address by Dr. E. McNeill Poteat.

1:00 to 2:00—Lunch in Mullins Hall.

7:30 to 9:00—Opening addresses of Seventy-fifth Anniversary celebration: (1) Professor F. M. Powell, "The Seminary in the Making of Southern Baptist History"; (2) Dr. Carter Helm Jones, "The Seminary and the Kingdom of God."

Tuesday Through Thursday

9:00 to 10:00—Conferences on "The Work of the District Association," sponsored by Dr. C. M. Thompson, Secretary Mission Board of Kentucky. Conference led by Mr. J. N. Barnette.

10:00 to 11:00—Norton Lectures by Dr. W. O. Carver on the general subject, "Living Man in the Modern World."

11:00 to 12:00—Gay Lectures by Dr. John MacNeill, President Baptist World Alliance, on the general theme, "Baptists and the Modern World."

12:00 to 1:00—Conference led by Dr. E. McNeill Poteat on "The Minister Meeting Present-day Demands."

3:00 to 4:00—Conference led by President Sampey and Dr. Dobbins, "The Next Twenty-five Years."

7:30 to 8:00—Anniversary Addresses by Faculty members: (1) Professor J. B. Weatherpoon, "The Seminary's Contribution to Preaching"; (2) Professor Kyle M. Yates, "The Seminary's Contribution to Missions"; (3) Professor Harold W. Tribble, "The Seminary's Contribution to Doctrinal Stamina."

8:00 to 9:00—Dr. John MacNeill, "Reality in Religion" (each evening).

Friday

9:00 to 10:00—Professor W. O. Carver's concluding Norton Lecture.

10:30 to 1:00—Founders' Day Celebration, with addresses by Dr. W. T. Derieux and President Sampey.

7:00 to 8:00—Concluding anniversary address by Professor A. T. Robertson, "The Seminary's Contribution to Denominational Solidarity."

8:00 to 9:00—Concluding address by Dr. John MacNeill.

The Conference this year will be unusual in every respect. A feature of especial interest is the fact that this week will be observed as Homecoming Week. Alumni from every section of the country have signified their intention of being present.

A limited number of men can still be entertained in Mullins Hall, for \$1.00 a day. Entertainment for others may be had in private homes near the Seminary campus. Write to Mr. W. S. Bullard, Superintendent, Mullins Hall, concerning reservations in the dormitory. Dr. G. S. Dobbins, Conference Chairman, will be happy to answer any questions you may have with reference to other phases of the program.

—BR—

Mrs. Moody, mother of Mrs. H. M. King of Jackson, entered into rest last week. She was a woman of beautiful Christian character, useful in the church and greatly beloved. We sorrow with those bereaved, but rejoice in the assurance of a blessed immortality.

Convention Board Department

R. B. GUNTER, Cor. Sec'y.

This one thing we do, pay our debts.

GOD'S ACRE PLAN GROWING

Pastors continue to call for God's acre plan pledge cards, tracts and posters. Reverend D. O. Horne of Monticello has added this feature. He has the members who dedicate an acre to the Lord to put up a sign to that effect similar to that put up by the farm demonstrators, corn clubs, etc. There are untold possibilities in this plan. If all churches throughout the State would work this plan, our contributions from the farmers would double by the end of this year. We are now distributing our second order of literature. This should be worked in a hurry as planting time is approaching.

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COMPARATIVE STATEMENT OF RECEIPTS

We have compared the first three months of this present State Convention year, which began November 1, 1933, with similar months of the previous Convention year with the following results:

November 1932	November 1933
Budget\$ 3,849.49	Budget\$ 7,442.40
Specials 3,093.58	Specials 8,244.54
Total 6,943.07	Total 15,686.94
December 1932	December 1933
Budget\$ 5,544.57	Budget\$ 6,961.33
Specials 5,232.00	Specials 10,946.52
Total 10,776.57	Total 17,907.85
January 1933	January 1934
Budget\$ 5,172.31	Budget\$ 5,116.22
Specials 4,221.06	Specials 4,328.92
Total 9,393.37	Total 9,445.14
Total budget receipts for first three months of present State Convention year	\$ 19,519.95
Total budget receipts for first three months of last State Convention year	14,566.37
Increase in budget receipts for first three months of present State Convention year over same period last year	4,953.58
Total designated receipts for first 3 months of present State Convention year	\$ 23,519.98
Total designated receipts for first 3 months of last State Convention year	12,546.64
Increase in designated gifts for first 3 months of present State Convention year over same period last year....	10,973.34

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CLEAR THE TRACK

We are giving time for the completion of the Every Member Canvass in all of the churches of the State. This work should be finished up by the last of this month. In fact, it should have been completed in December. It is better late than never, however.

We are also giving until the end of this month for the completion of the One Hundred Thousand Club subscriptions. This matter should be presented in all churches by the 28th of this month and pledges made.

If the above work shall have been completed by the last of this month, the way will be clear for our "Second Mile" club, the purpose of which is to pay the debts of our State. Our State owes more than does the Foreign Mission Board. We have only one State upon which we can call. We are calling upon individuals to contribute an amount in addition to their regular contributions through the Cooperative Pro-

gram and through the One Hundred Thousand Club. The One Hundred Thousand Club makes no provision for State debts. The Cooperative Program does not yield a sufficient amount for paying our State debts. We must resort to some other plan to supplement the amount contributed through the Cooperative Program. Our State Convention has adopted the individual plan. We want every individual who gives a specific amount to enlist another who will give as much as he gives. This plan will start in March and continue until we shall have completed the task, or until the end of the year if it requires that much time.

—BR—

The Relief and Annuity Board of the Southern Baptist Convention is paying monthly annuities of \$10.00 to two widows of deceased members of the Service Annuity Plan and has also paid Dead Benefits to these two widows in the sum of \$250.00 each. Thus far no disability benefits have been applied for by any who are eligible to receive them, nor have there been applicants for age annuities. The Board is also paying regular monthly annuities of \$41.66 to sixteen missionaries of the Foreign Mission Board who retired because of age or because of permanent and total disability. This latter is on account of the Pension Plan of the Foreign Mission Board which is a subsidiary of the Service Annuity.

The Board is also paying through its old Annuity Fund monthly annuities of \$41.66 to 89 members who are sixty-eight years of age or more and to 77 members who have become permanently and totally disabled. It is also paying annuities of \$25.00 per month to 112 widows of former members and there are 10 orphans receiving benefits that formerly went to widows.

The total number of premium-paying and annuity-receiving members of the Service Annuity, including the foreign missionaries, is 490. The total number of premium-paying members and beneficiaries of the old Annuity Fund is 1,495. There are 42 certificate holders in the Savings Annuity and 16 Special Annuity certificate holders. Thus a grand total of 2,043 persons are participating in the annuity plans of the Board. In the Board's Relief Department there are at present 1,012 beneficiaries. The Board's total resources, as of December 31, 1933, was \$4,016,652.63. The total annuity benefits paid in 1933 was \$113,561.65.

Thomas J. Watts, Executive Secretary,
The Relief and Annuity Board of the
Southern Baptist Convention,
2002 Tower Petroleum Building,
Dallas, Texas

—BR—

Dr. J. W. Mayfield has just completed twelve years of service as pastor of First Church, McComb, about which we hope to have something more to say next week.

The editor had the privilege of being in the Missionary Training School one evening this week at Crystal Springs for an address. This is a training course conducted jointly by the churches at Crystal Springs, Hazlehurst, Brookhaven, McComb and Magnolia.

The Baptist world strength at the close of 1933 was 11,022,352. North America leads with 9,704,421 church members. Europe reports 666,683 Baptists; Asia 397,667; Africa 94,516; Central America and West Indies 69,346; South America 49,979; Australia and New Zealand 39,741. As usual no statistics have been received from Russia.—Ex.

C. T. White, a Methodist, has an interesting article in The Watchman Examiner of Feb. 1st on "Lincoln's Baptist Training." Among other things it is said his father and mother were devout members of Little Mount Baptist church, near Elizabethton, Ky., and later of Pigeon Creek Baptist Church in Indiana, of which Abraham Lincoln was sexton.

"THE BLOOD OF THE POOR"

By H. H. Smith

It would be no exaggeration to say that one will search in vain to find any person who has rendered a higher account of his stewardship of time, talents, and possessions than John Wesley. Just now we are interested especially in his stewardship of possessions—the disposition of the money that came into his hands. He lived with the utmost economy himself and gave away every dollar above his actual needs. With him this was a matter of conscience, as the following note from his diary will show:

"Many years ago, when I was at Oxford, on a cold winter's day, a young maid called upon me. I said, 'You seem to be half-starved. Have you nothing to cover you but that thin linen gown?' She said, 'Sir, this is all I have.' I put my hand in my pocket; but found I had scarce any money left, having just paid away what I had. It immediately struck me: Will the Master say, 'Well done, good and faithful servant?' Thou hast adorned thy walls with the money which might have screened this poor creature from the cold. O, justice! O, mercy! Are not these pictures the blood of this poor maid? Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

The past few years have witnessed much suffering among the poor. For the lack of nutritious food many children will go through life with enfeebled bodies. In some cases their schooling has been seriously interrupted and they will face life with a handicap. But if all Christians were as conscientious in the use of money as was John Wesley, can we believe that a single soul would be compelled to go hungry or naked or lack for the necessities of life?

Wesley had already given away his last shilling when the poor girl came to his attention. The average person would have thought within himself: "I deeply regret that I cannot help this poor child, for I have already given away my last cent,"—and left the matter there. But Wesley was not like the "average person." He went deeper—as he always did when spiritual matters were involved—and scrutinized his habits of spending money. Seeing a picture on the wall, he questioned whether it should be there. We wonder what that picture was; for we know his frugal habits and may be well assured that it was not an extravagant use of money. But with Wesley the point was this: "People around me are suffering for food and clothing. I cannot sleep unless conscience assures me that I have practiced the utmost self-denial in order to help them."

Who would say that it is wrong for one to adorn his home with some good works of art, if he feel able to do so? We are not to judge others in such matters; but are there not many today who are spending their money selfishly while the world about them suffers? A recent authority has said that nine-tenths of the world's social ills are caused by selfishness.

"The blood of the poor!" How Wesley's words should pierce us to the heart! With far too many the question is, "How can I get the most pleasure out of my money?" When it should be, "How economically can I spend my money so as to be able to help my fellowman, who is less fortunate than myself?" If our conscience were as keen as it should be, we might be pricked to the heart as we meditate upon lost opportunities to lend a helping hand. When we read of a young man getting into bad company and committing a crime that sends him to prison for life, we might ask ourselves whether the Y. M. C. A. might not have saved him from such a life, had we contributed more liberally to the support of the Community Fund. When we read of a poor girl who has gone sadly astray, we might ask ourselves if the Y. W. C. A. might not have saved her from such a fate if we had supported that institution more liberally.

"The blood of the poor!" Is Wesley too severe when he says: "Everything about thee which cost

more than Christian duty required thee to lay out is the blood of the poor?" Alas, the world is not spending its money according to the rule of "Christian duty." We are all entirely too slow in learning how to "lay up our treasures in heaven." To deny self means to say, "No" to self when the gratification of our own wishes conflict with our duty to our fellowman. A little personal bookkeeping might help most of us today. Put it down and face it squarely: How much did I spend the past year, that "Christian duty" did not require, for dress, for movies, for pleasure, etc.? How much did I contribute for charity and church purposes? Perusing his books, a business man was brought to himself as he read these items in his ledger: "For a poodle pup, \$15.00; for missions, \$5.00."

Money alone cannot relieve all the distresses of the world; the human touch is also needed. We must give ourselves in sympathetic service as well as our money. But in the present economic order money is necessary to relieve the pressing wants of the less fortunate. As followers of Him who ever had compassion upon the poor, are we doing our best to use every dollar that comes into our hands according to the law of "Christian duty?"

Ashland, Va.

—BR—

Elsewhere in this issue the statement is made that the Relief and Annuity Board had resources on December 31, 1933, of \$4,016,652.63. Some Southern Baptists seem not to understand that the Relief and Annuity Board is terribly limited in the amounts that it can pay to beneficiaries of its Relief Department. The simple truth is that only \$417,768.13 of all the funds held by the Board belongs to the Relief Department and only the net interest on this amount can be used for paying relief benefits. The remainder of the relief funds distributed by the Board are such as are contributed by churches and individuals year by year for relief. The bulk of the funds, therefore, in the hands of the Board represent accumulations in endowment and reserves belonging to the annuity departments and these funds are legally trust funds which the Board must administer for members of the annuity plans.

If any one inquires why this big difference in the amount of funds in the two departments, the answer is simple, namely, that the Board has paid out the relief money in immediate benefits. In the fifteen years of its operation it has paid in Relief Benefits approximately \$1,700,000. The Board has been accumulating money with which to pay future annuities; it has paid Relief Benefits currently to the limit of its ability.

The total amount contributed by the churches of the Southern Baptist Convention in 1933, including all designations and specials, was \$48,711.40 while the Board paid in relief benefits to 1,153 persons \$67,082.30. Increased contributions through the Cooperative Program and through specials will be necessary this year if the Board is to be enabled to pay the reduced sum of \$64,171.38 to 1,012 persons, which has been appropriated conditionally, and a great deal more is needed for waiting applicants and underpaid beneficiaries. Southern Baptists should not be satisfied with \$5.28 per month as the average benefit promised these 1,012 ministers and widows. Are they?

Thomas J. Watts, Executive Secretary
The Relief and Annuity Board of the
Southern Baptist Convention
2002 Tower Petroleum Building
Dallas, Texas

—BR—

Minutes of Oktibbeha County Association contain the minutes also of the County W. M. U. meeting. There are 15 churches with 1,932 members, having 123 baptisms. Six churches report no baptisms. Three held no revival meeting. Given to local objects \$7,850.76. Given to missions \$1,490.44. Starkville church baptized 63 and gave \$1,123.02 to missions.

WHAT THE BERLIN CONGRESS MEANS FOR EUROPE

By J. H. Rushbrooke, M.A., D.D.

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Members of the older and larger bodies of Baptists in such countries as the United States or Great Britain have in general a quite inadequate sense of the moral and spiritual significance of a great international gathering. Strong churches and conventions, young people's unions, and so forth, offer at home ample opportunities of fellowship; indeed, conferences are so frequent as even to seem too many. Some people are therefore inclined to look upon a world congress as just one more conference added to a list already long enough. Others, because the gathering calls for a journey abroad into strange conditions and unfamiliar scenes and thus includes a holiday interest, are apt to see nothing in the occasion but a "religious jaunt."

There is need to clear our minds. Of ordinary conferences I am disposed to agree that we have quite enough at home—at all events in lands where we are strong. It is conceivable that the number might with advantage be reduced. But a general conference in quite another matter. Consider the fact that up to this time only two Baptist World Congresses have taken place on the east of the Atlantic—one in London in 1905 and one in Stockholm in 1923. The conditions of our people in the European continental lands are totally different from those of Britain or Canada or the U. S. A. They form but small minorities, offering their witness and living their lives in the face of dominant State churches, or in lands where superstitious, sacerdotal and sacramentarian ideas hold sway. No testimony could exaggerate the courage, the patience, and the loyalty to truth and to their Lord, that characterize these groups; men and women are often toughened by the struggle with adverse circumstances. Yet even an Elijah needs to be heartened by the revelation of the "seven thousand"; and however worthy and brave are our people the sense of fewness and weakness and isolation at times oppresses them. To bring home to groups numbering but a few thousands (sometimes a few hundreds), through leaders who have breathed the atmosphere of a World Assembly, the sense that they are members of a mighty host is a spiritual achievement far more significant than some of us in the English-speaking world can understand: to enter into its meaning demands an effort of imagination. Take a single point: I have heard adverse criticism of one standing item of our World Congresses—the long "roll call" with its responses from fifty or sixty lands. However brief the responses, the meeting lasts some hours. "Could it not be cut down or cut out?" it has been asked. But those of us who know the smaller bodies of our people know that nothing thrills them like the roll call. Their own little country has its chance to speak—as one among many. They see the upstanding crowd of delegates from a great Convention such as Southern or Northern in the U. S. A. and the sight thrills them. Even the simple fact that with the shortest responses three or four hours must be devoted to the roll call adds to the effect. "These are our brethren—all of them represent fellow-Baptists in some other land than ours. They and we belong together." "Our Lord one faith, one baptism, one God and Father of all"—the teaching is visualized and personalized. As a contribution to a world-consciousness, this single element in a World Congress has a value for (say) a Yugoslav or Finnish Baptist which a Briton or American only faintly understands. Merely to attend a World Congress is in a true sense to "strengthen the brethren."

There is special reason for meeting in Europe this year. Germany is the cradle of the European Baptist movement. Oncken's baptism (April 22, 1834) is the historic event which dates its beginning. 1934 is therefore the Centenary Year of the Baptist movement in modern Europe. In Oncken's land grave problems regarding the

faith, and the applications of the faith, trouble the hearts of men. Baptists, evangelical to the core, have a unique opportunity to say what needs to be said precisely where the need is urgent. Some have doubted whether a World Congress should be held in that country because of the political changes of the last year. But we already in 1928 at Toronto accepted the invitation to Berlin: why should we now refuse to go? The same brethren are inviting us, and in their new conditions and difficulties it is more than fitting that we make manifest our unbroken oneness in Christ. "But by going you will be endorsing Nazi policy and government!" Whoever thinks that for Baptists to hold a World Congress in Berlin implies approval of anti-Semitism, or any weakening of their view of our Lord's authority and of the Christian faith as supernatural and interracial, knows little of them and credits others with similar lack of knowledge. Baptists would show small courage if they shrank from the risk of such misunderstanding. Were our Congress to be denied liberty of speech and decision on the subjects which will come before us, that would be a reason for declining to meet in Berlin or anywhere else. But our program was prepared and printed more than a year ago, it has been shown to the new ministry, and not only verbally but in writing are officially assured of "Volle Verhandlungsfreiheit." To have rejected the invitation of our German Baptist brethren to come to Berlin in this Centenary Year on the ground that a new government is in power would in view of all the facts have meant a slighting of the fraternal ties that bind us to them.

To Americans and Canadians I would say: "Come over and help us." Let us make "Berlin, 1934" an occasion of inspiration to all our people in the twenty-four European countries in which we are represented, and not least to our brethren in Russia whom we shall bear in our hearts and who even if not with us in the flesh, will hear of our concern for them and our prayer for them.

I know that economically the American and Canadian Baptists are not yet "out of the wood." Had there not been deep and strong religious grounds for holding of a World Congress in Europe, the monetary needs of all our missionary enterprises would have decided the Executive Committee to postpone it at least for another year. Speaking personally, I felt this difficulty so strongly that only the conviction that deeper and higher interests were at stake turned the scale in my own mind and led me to the conclusion that if we could we ought to meet even though attendance should be restricted. Yet in respect of our missionary needs, the Congress will have something to offer. The vision of our field as the world, the report of achievements and hopes, the survey of challenging enemy forces, the reconsideration of the Great Commission: all these are involved in the program, and they should conspire to awaken a deeper interest in the Christian mission that (though it be reckoned among *imponderabilia*) shall in due time register itself in sacrificial gifts for the high enterprise of our Lord and Saviour. If my first plea and hope are for hard-pressed Europe I do not forget or ignore the world beyond.

A scientist has declared that when he was facing the most difficult problems he always felt himself on the eve of the greatest discoveries. None of our Congresses has involved such problems and difficulties as that which is planned for this coming August; but whenever I am able to turn from my desk and from the details of the work and surrender myself to quiet (I trust not unaided) meditation, the overmastering conviction takes possession of my mind that they who come to Berlin will be amply rewarded by sharing in an assembly which will prove the most useful we ever held, and will in the providence of God make history.

"Spiritual cowardice is not only weakness but it is wickedness."

Today and Tomorrow On Home Mission Fields

J. B. LAWRENCE, Executive Secretary, Home Mission Board

Home Missions might be defined as that group of missionary and evangelistic tasks in the Homeland which either because of their nature or their size and difficulty can best be handled by a Southwide denominational agency. The impact of the whole denomination should be brought to bear upon the task of evangelizing and Christianizing the Homeland. This is done through the Home Mission Board.

A WORD FROM SOUTH AMERICA

In a letter from L. M. Bratcher, Home Mission Secretary of the Home Mission Board of Brazil, who visited us last year and went over some of the fields of work in the Homeland, we have this observation: "One of the greatest pleasures that I had while in the States was that of knowing the Home Mission work. If every Southern Baptist could see it as I saw it, I am sure that there would be a great change in our work there at home. They would be so inspired with it all that they would go out once more to seek the lost. The other day I was talking to one of our missionaries here in Brazil about the work of the Home Board and he expressed the idea that it was just paying debts. You ought to have heard the Home Mission talk that I gave him. I believe you would take me on as one of your missionaries. When I had finished he was convinced of the error of his way."

REDUCING OVERHEAD EXPENSES

The Home Mission Board has, in the last four years, reduced its overhead operating expenses from \$27,991.48, to \$11,500.00. This is right at 54 per cent.

NEW MISSIONARIES IN HOME MISSION FIELDS

Five new missionaries have recently been appointed by the Home Board: Rev. and Mrs. C. M. Stumph, to the Indian mission field in New Mexico; Rev. and Mrs. J. B. Parker, to the Spanish-America people of New Mexico; and Rev. G. O. Foulon, evangelist to the French-speaking people of Southern Illinois. The Home Board now has 202 missionaries and workers in Home Mission fields. This is half as many as we have on foreign mission fields, but our people gave only \$291,468.77 to Home Missions, against \$823,403.14 for Foreign Missions. We have need in Home Mission fields for a thousand missionaries. The missionaries of the Home Board reported 4,000 baptisms and additions to the churches as the direct result of their personal ministry.

A GREAT REVIVAL AMONG THE FRENCH OF SOUTHERN ILLINOIS

Miss Mary Kelly, missionary of the Home Mission Board to the foreigners in Southern Illinois, reports a great revival under the leadership of Rev. G. O. Foulon, one of the new missionaries of the Board. This meeting was held at Coalto, a mining town three miles south of Christopher, Illinois. The population in this section is about 95 per cent foreign. There were 59 professions of faith, and 16 different nationalities were represented among the converts. One old Frenchman over sixty-five years old, who could not understand a word of English, was gloriously saved. A German over fifty years of age was among the converts. There were about a dozen women and girls, the rest were men and boys. Some of the young men felt called to preach. Dear friends, pray for this work. In Southern Illinois, where brother Foulon is at work, there are approximately 30,000 foreigners representing some twenty nationalities.

THE HOME BOARD AND ITS DEBTS

The Board had paid \$690,378.11 on the prin-

cipal of its debt since October 1, 1928, reducing the indebtedness of the Board from \$2,364,380.91 as of October 1, 1928, to \$1,674,002.80 as of May 1, 1933. The Executive Secretary desires supremely to see the debts of the Board paid. To his way of thinking, nothing would be more stimulating than to show a defaulting and failing business world that a great denomination will pay in full every dime of its debts. Dear friend, if you have not already become a member of the Hundred Thousand Club, join at once. This is the way to pay the debts. This seems now to be the only way we can pay our debts.

PENSION FOR MISSIONARIES

We congratulate the Foreign Mission Board on being able to provide pensions for its missionaries through the pension provision of the Relief and Annuity Board. It is a fine thing indeed for a Board to make such a provision for its missionaries and it is a fine thing for the missionaries of the Board to be thus provided for. The Home Mission Board regrets exceedingly that it is financially unable to do this for its missionaries. The Board does not have the money, and the salaries of the missionaries are too small to deduct the amount necessary to pay for the insurance from their salaries, therefore the missionaries of the Home Board have to go without this protection. Dear friends, pray that our Father in Heaven, who called these self-sacrificing men and women into Home Mission service, will protect and keep them.

DR. GARTENHAUS' TRACTS PRINTED IN SPANISH

Dr. Jacob Gartenhaus' tract on, "HOW TO WIN THE JEWS TO CHRIST," is being printed in Spanish by the New Testament Union of South America. The Union includes Argentina, Paraguay, Brazil, Bolivia, Peru, Uruguay, and Spain. This letter has been received from Dr. Fay, Secretary:

"Many thanks for your letter of November 6th in which you grant permission to the New Testament Union to print in Spanish a translation of the tract of Dr. Jacob Gartenhaus, 'HOW TO WIN THE JEWS TO CHRIST.' I am sure that it will be of much blessing both to Gentile believers in South America and also to the Jews. The believers of South America seem hardly to have grasped the meaning of the phrase, 'To the Jews first' as yet, and I trust this may help them to do so, for in Argentina especially there is a very large Jewish population."

THE HOME MISSION BOARD AND THE CO-OPERATIVE PROGRAM

We would remind our churches, State Boards, and leaders throughout the denomination that the Home Mission Board has been and is standing by the Cooperative Program and is depending upon that Program for its receipts. The Board has not at any time made appeals to the churches for designated gifts for its work. Outside of the March Week of Prayer offering by our women, which is a part of the Program, no appeals have been made for the support of individual missionaries.

We may be wrong, but somehow we feel that the loyalty of the Board to the Cooperative Program should commend it to the leaders in our churches and in our State organizations and should be an added reason for an equitable and adequate support. We would also call attention to a fact which is a matter of history that the years when the percentage given to Home Missions was considerably larger than it is now were the years of our greatest missionary growth. There is a reason, an aggressive Foreign Mission policy can be maintained only by a strong and aggressive Home Mission program.

Mississippi Woman's Missionary Union

OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. A. J. Aven, Clinton, Miss.
Corresponding Secretary—Miss Fannie Traylor
Young Peoples Leader—Miss Edwina Robinson
Mission Study—Mrs. Edgar Giles, Avalon, Miss.

Stewardship Leader—Mrs. Herman Dean, Brookhaven, Miss.
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.
Training School Trustee—Mrs. J. L. Johnson, Hattiesburg, Miss.

Dear Miss Traylor:

Truly our Institutes have come to stay judging from the attendance and deep interest manifested by our women. They go from the meetings full of enthusiasm and zeal for bigger undertakings in their local societies. We all appreciate the very definite way in which you teach the Year Book, it is so clear and understandable and that is what each of us needs. I know it is a lot of hard work and a lot of time out of your office for you and Miss Robinson but I do not know of any work that is so far-reaching. The personal contact means everything. Of course you know of the attendance and fellowship in each of these meetings, but you cannot realize how you both are endearing yourselves to the women of District Two. We thank God and you both that it has been our privilege to have these wonderful meetings. Long may the Institutes live!

Sincerely,

Mrs. M. F. Doughty.

HOME MISSION WEEK OF PRAYER MARCH 5-9.

APPEAL FOR THE MARCH WEEK OF PRAYER OFFERING

J. B. Lawrence, Executive Secretary-Treasurer
Home Mission Board

In making this appeal for the March Week of Prayer Offering let me first express my deep appreciation for the generous support given Home Missions by Woman's Missionary Union throughout the years. I would especially mention the offering of last March. It was a most glorious achievement for the women and W. M. U. Young People to raise \$62,629.99 with all the banks in the country closed. That offering saved our work.

This year, as heretofore, we are looking to the March Week of Prayer Offering for the continuance of our work as now projected. The money raised by the women and W. M. U. Young People in the March Week of Prayer will be all the funds available for the support of the missionaries given in the list of designations. We earnestly appeal to every society to make their offering as large as possible this year.

If more than the amount set as the goal should be raised, we have ample place for every dollar. The Oklahoma Baptist State Mission Board has dropped its Indian work. This work will be abandoned if it is not taken over by the Home Mission Board. We have no way to care for this work unless our women and W. M. U. Young people furnish the money in the March Week of Prayer Offering.

In addition to this, we have one new field that we need to enter and two fields that we are now working in where our work needs to be enlarged. The new field that we should by all means enter is the mountain section of our Homeland. In Kentucky, Virginia, North Carolina, Tennessee, Georgia and Alabama there is a great territory, Baptist in sentiment, that is now being neglected. On the western side of the Mississippi, there is the great Ozark Region, comprising South Missouri, North Arkansas and Northeastern Oklahoma. This is a rich field for mission work.

We need also to enlarge our work among the Negroes and the foreigners. We have in our office several letters from well trained and well educated young men and young women, saying that the Lord has called them into special fields of Home Mission service and

YOUNG PEOPLE'S COLUMN

May I say just a word about the great value of the Institutes which you and Miss Traylor held for us?

It seems to me that these schools are just what we need. First, we need them to give officers and leaders necessary and helpful information. Every detail of the work was so carefully and so clearly explained and so interestingly discussed that no doubt can exist as to the plans and purposes of our various organizations. So many of us go into the work knowing very little about just how it should be carried on. We see "the field white to the harvest"; we know that the "laborers are few." Therefore, unskilled though we may be, we undertake the work. And sometimes we encounter difficulties because our heads are not quite keeping pace with our hearts. We need more knowledge of methods, more training for leadership. We get just those requisites in the Institutes.

And then there is the inspiration that comes when as "laborers together with God" we meet to worship and teach and learn and have fellowship with one another.

I am sure that everyone who attended the Institutes went back to her home society with clear vision, keener insight, and a stronger will to put herself into her task.

Mrs. J. A. Anderson

Y. W. A.'S of the James Memorial School,
Bucuresti, Roumania.

Our Girls' Society to which all of the girls belong wanted to help the poor at this season, besides clothing the boy at the orphans' home, which we told you about in another letter. Of course we do not have bazaars or anything of that kind but last year we made evergreen wreaths which were so well-liked by American friends that this year we had orders for fifty. It was a beautiful sight to look in the classroom and see the groups of happy faced girls, singing and working with red and green paper and masses of evergreen. They realized about ten dollars from the wreaths. In addition to that an American friend who had a fund for charity gave us 25 dollars and it was wonderful how many little ones were made comfortable and happy. The faces of the girls beamed as they showed what they were enabled to do for others, although some of them hardly had enough clothing to keep warm.

There were so many church meetings for the holidays that our Christmas tree celebration had to be crowded in on Christmas Eve. Our smallest girl dressed as Santa Claus, gave out the presents, and what talent and ingenuity were displayed! Lovely embroidered bookmarks, hem-stitched handkerchiefs, etc., showed how each one had worked. Of course there were nuts, figs and candies, and the lovely tree all aglow. At twelve good-nights and thanks and songs, and prayers, and bed—for Christmas day was to be full.

wanting to know if we can't enable them to carry out God's will in their lives by putting them to work. Surely these God-called young men and young women should be put to work. Our hope is in the March Week of Prayer Offering.

It is my candid judgment that right now the evangelization and Christianization of the Homeland is one of the most important and imperative tasks before Southern Baptists.

This seems evident when we consider the menaces and dangers that now threaten the civilization of America. These are so potential for evil that unless we meet them with the Gospel of Christ in a heroic campaign of evangelization, our Homeland may become the center of an essentially pagan civilization.

Do we fully realize what is taking place here in the Homeland? The forces at work are mighty and sinister. Communism, Atheism, Sabbath desecration, lawlessness, the liquor traffic, race prejudice, and worldliness are undermining the spiritual foundations of our civilization. There is also the modern world spirit, the passion for possession, the revolt against tradition, the throwing off of the restraint of authority, crass materialism, racial antagonisms, and the casts of labor and capital.

The forces arrayed against the progress of the Gospel are mighty and sinister. We cannot meet these mighty opponents of the Cross of Christ in isolated groups. We must bring to bear upon the problems that confront us the impact of the whole denomination. The Home Mission Board is the agency through which Southern Baptists are attacking these problems.

May the blessings of Heaven rest upon our women and W. M. U. Young People in their March Week of Prayer effort!

FROM DR. GAMBRELL

"No man is going to earn his salt as a preacher if he can't see higher than circumstances and conditions."

"One fearless pen is worth more to a people than a great army."

"It is possible to pay too much for peace."

"Behave yourself and carry on."

"An old woman at a tea party said, when asked why she whittled calamus root into her tea, 'I want my tea to taste like something.'"

"Difficulties abound on every side, but difficulties are opportunities spelled another way."

"The preacher whose thoughts and efforts revolve around himself and his church will circle and come to a dead standstill at the center."

"All the activities of life are but the output of the energies of the soul in the form of one's thinking."

"As a rule, green apples are not good for babies."

"Some preachers have a foolish notion that they must live. Paul did not think that he had to live. It is better to die right than to live wrong."

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for a change. If you do not send in your
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East Mississippi Department

By R. L. BRELAND

Right or Wrong To Kill

The question comes to us over
and over if it is ever right to take
human life. The commandment
says: "Thou shalt not kill. That is
the law. In His comments on this
law God made some exceptions;
that is, He made it right under cer-
tain conditions and through certain
channels to take human life. For
instance, the blasphemer was to be
stoned to death, also the adulterer
and some others. But it was to be
done under due process of law as
laid out.

Killing by individuals without
the due process of law intentional-
ly and with malice is never right
and is always murder. Every mob
that takes the life of a human be-
ing, all the members and sympa-
thizers, is murder and violates
the above stated commandment.
Regardless of what crime one
may have committed, to take
his life is murder. We have the
law and by the due process of law
only can life be taken. We often
hear it said that law has so many
uncertainties and so many delays,
so that we are justified in taking
the life of those who do us hurt or
harm. But the Bible does not say so.

I was in a certain town recently
where a negro was hanged for kill-
ing a white man. I overheard some
talking who said that the sheriff
was a murderer as much so as the
negro. But that was not correct.
The sheriff was guiltless. He was
only carrying out the edict of the
law. If any mistake had been made
it was behind the act of the sher-
iff. He was guiltless. The negro
so expressed himself just before
the trigger was sprung. The sheriff
was under oath to enforce the law.
Had he refused to hang the man
he would have violated his oath,
and to swear falsely is, in God's
sight, as great a crime as murder.
Yes, to kill in any manner, pur-

posely, except by direction of the
law is murder; but in the name
of the law it is not murder. You
may not agree with this expres-
sion, but I am sure it is correct.

While in Philadelphia recently I
learned that the Baptist Church at
that place had not yet called a
preacher. Quite a number of good
preachers had been before the
church and it was stated that the
church would call last Sunday.

While in Philadelphia I was in-
formed that Spurgeon, the son of
Rev. G. H. Suttle, of Jackson, had
been licensed to preach. The fath-
er's mantle thus falls on his son.

Mrs. Effie Myatt, W.M.U. super-
intendent of Neshoba County, re-
ports progress of the work in that
county. A new organization was
recently begun at Deemer, near
Philadelphia. She has the interest
of the work at heart.

It was stated that Rev. W. W.
Kyzar, now at Meadville, had re-
ceived a call to go to Blytheville,
Ark., to serve the good church
there. He was pastor there for
some years before coming to our
state as evangelist. This church
knows a good thing when it sees it,
but we hope he remains in Missis-
sippi.

Some one has said, "Never bor-
row trouble; the interest on the
loan is entirely too high for wise
investors. You can't tell by the
honk of the horn how much gaso-
line there is in the tank. Live as if
Christ died yesterday, rose this
morning, and is coming back to-
morrow. Being at peace with the
devil is no evidence of a peacable
disposition."

The Baptist Church at Pittsboro
will decide next Sunday whether or
not it will have two Sunday serv-
ices per month or one as now. The
pastor is now situated so that he
can give the church two Sundays
right at this time if the church
desires it.

The cry of personal liberty in
advocating the return of liquor to
our state is all bosh. The same cry
would license theft, robbery, mur-
der and every conceivable crime;
none of these is worse than the sale
of liquor, for that is the father of
nine-tenths of them. Money is the
main issue. Those making and sell-
ing the stuff and those getting pay
to advocate and vote for the stuff
make all the racket about the re-
turn as some poor boob is misled
by the lying propaganda or by a
depraved appetite. The return of
the stuff indicates a depression in
morals way down. No moral man,
to say nothing of religion, can ad-
vocate its return.

DOWN IN COPIAH

Just closed last Sunday night
approximately four weeks of evan-
gelistic and stewardship effort in
Sardis, Stronghope and Zion Hill
churches. Rev. W. B. Phipps of
Walters, Okla., was speaker dur-
ing the series of services. The out-
look seems better for greatly in-
creased contributions to all phases
of our work during 1934. About 75
persons on the field promised to
tithe their income for the year.

Many of them are heads of fami-
lies. The financial goals for the
year are higher with something to
challenge the best manhood and
womanhood for Christ. We hope to
follow up the work and watch it
grow.

Brother Phipps has been doing
work in our state for about five
months, continuous service. His
work in the finances of the King-
dom is excellent. It would be dif-
ficult to find men who could dupli-
cate it. He is also a noble pastor
and the churches grow under his
leadership. We need his type of
service in Mississippi. Any church
in need of a pastor would do well
to call him if it would be possible
to get him. Right now he is avail-
able at address mentioned above—
Wesson, Miss. Most sincerely,

H. C. Clark.

A FINE RECORD

The Brooksville Baptist Church
Sunday school with Mr. R. T. St.
John as superintendent, has two
Standard Adult Classes. There are
only twenty-two such classes in the
State of Mississippi. At the Brooks-
ville church a third class is work-
ing toward standardization. The
standard classes are the Men's
Class with Miss Lora McMorries
teacher, and the Fidelis Class with
Mr. J. N. McMorries teacher. The
Fidelis class has made an excellent
record of maintaining the stan-
dards requirements for three years
and three quarters. The teacher,
Mr. McMorries, has set a worthy
example by being present every
Sunday for four consecutive years
and with a record of 100 per cent
every Sunday. He is also a regular
Sunday night and prayer meeting
night attendant at the worship
services of his church. The prayer
of his class and church is that
many years may be his to teach
the story of Jesus and His love.
The faithful officers of the Fidelis
Class are President, Mrs. J. L.
Madison, Vice-President of En-
largement, Mrs. R. H. Posey, Vice-
President of Ministries, Mrs. W. E.
Dee, Vice-President of Fellowship,
Mrs. W. E. Whitman, Vice-Presi-
dent of Stewardship and Missions,
Mrs. R. T. St. John, Secretary,
Mrs. R. E. Holmes, Reporter, Mrs.
J. A. Whitt.

The Brooksville Baptist Church is
very fortunate to have for her pas-
tor Rev. C. O. Estes for nearly six
years. The year just closed is con-
sidered one of the best in the
church's history.

"Toiling on, toiling on,
Toiling on, toiling on;
Let us hope, let us watch
And labor 'till the Master comes."

Help Kidneys

Don't Take Drastic Drugs

You have nine million tiny tubes or
filters in your kidneys which may be
endangered by using drastic, irritating
drugs. Be careful. If poorly functioning
kidneys or bladder make you suffer from
Getting Up Nights, Leg Pains, Nervousness,
Stiffness, Burning, Smarting, Acidity, Neu-
ralgia or Rheumatic pains, Lumbago or
Loss of Vitality, don't waste a minute. Try
the Doctor's prescription called Cystex
(pronounced Siss-tex). Formula in every
package. Starts work in 15 minutes.
Soothes and tones raw, irritated tissues. It
is helping millions of sufferers and is
guaranteed to fix you up to your satisfac-
tion or money back on return of empty
package. Cystex is only 75c at all drug-
gists.

Minutes of Jasper County Asso-
ciation show 15 churches reporting
1,923 members, having 93 baptisms.
Three churches report no baptisms.
Six churches gave to the coopera-
tive program. Others gave to
special objects included in the pro-
gram. The total given to missions,
education and benevolence was
\$666.32. The amount given to local
expenses was \$4,975.88. The Bay
Springs church is the largest con-
tributed. The Eden church had the
largest number of baptisms, 20.

SUNDAY SCHOOL ATTENDANCE FEBRUARY 4, 1934

Jackson, First Church	925
Jackson, Calvary Church	1,040
Jackson, Grif. Mem. Church	648
Jackson, Davis Mem. Church	477
Jackson, Parkway Church	75
Jackson, Northside Church	65
Clinton Baptist Church	382
Meridian, First Church	793
Clarksdale Baptist Church	375
Columbus, First Church	758
Brookhaven, First Church	537
Laurel, First Church	502
Laurel, West Laurel Church	452
Laurel, 2nd Ave. Church	258
Laurel, Wausau Church	77

"Some men, if they lived in Ire-
land, where there are no snakes,
would have snakes shipped to them
just for the sake of killing them."

Farmer Upstate (writing to col-
lege president): "That boy Josh, of
yourn, writes me that he is in love
with his Alma Mater. Ma don't
think she sounds like the kind of
girl we would like for a daughter-
in-law, so you break it up, will
you? Use money if necessary; but
not more than five dollars. I have
written the young scamp that I'll
cut him off without a cent, if he
does any fancy elopin' act."—Ex.

"The thunderous once-a-year ser-
mon on giving is about like starv-
ing a cow to a shadow, then giving
her ten bushels of meal and a
wagon load of hay at once, expect-
ing to get a barrel of milk the
next morning."

TO HELP PREVENT
COLDS...I RECOMMEND
VICKS NOSE DROPS

TO END A COLD
...I RECOMMEND
VICKS VAPORUB



(Full details of Vicks Colds-Control Plan in each Vicks package)

VICKS PLAN FOR BETTER CONTROL OF COLDS

Sunday School Lesson

W. A. Sullivan

February 11, 1934

Some Timely Warnings

Matthew 7:1-29

The word "Therefore" occurs 12 times in the Sermon on the Mount. These "Therefores" draw inferences, or state conclusions, which may well be taken as principles to live by. Somebody ought to write a book entitled: The Therefores of the Sermon on the Mount.

In our study today we have the seventh chapter of Matthew, the conclusion of the "sermon." In it are given several warnings timely, practical, personal, and of vital importance.

1. A Warning As to Judging Others (7:1-5). There is probably no tendency in human life more universal than that to judge other people. The judgment is usually censorious, and it may be either expressed or unexpressed. Jesus would have His disciples refrain from it. He does not mean (1) that we should compromise with evil, (2) or abstain from exposing it, (3) or neglect to reprove it. On the other hand He warns us against the all too prevalent habit of (1) officiously passing judgment on the deeds of others, (2) questioning the motives of each other, and (3) habitually finding fault with other people. This warning especially applies to those who would hypocritically regulate the conduct of their neighbors, while they themselves have protruding from their eyes great "beams" of pride, self-righteousness, malice, and hate.

There are several practical reasons why anyone should beware of judging other people: (1) one may not have all the facts in the case; (2) the right to judge is God's prerogative, not man's; (3) none of us are perfect—"Let each man prove his own work." Furthermore one who judges another usually condemns one's self. Those who habitually find fault with other people are, as a rule, unconsciously condemning some fault in their own lives; or they are having difficulty with some suppressed desire in their own hearts. That which we habitually and bitterly condemn in others may be what we desire to do ourselves, but for some reason cannot afford to do.

2. A Warning As to the Incorrigible (7:6). Having warned His disciples against judging others, Jesus goes on to tell them what one's attitude should be toward those who are vicious and incorrigibly wicked. Leave them alone. One would not cast holy things to dogs. Swine have no idea of the value of pearls. It is useless, and sometimes dangerous, even to try to help some people. A swine is a swine. Do not judge such, but leave them alone.

However, human as we are, it is not always easy to know when to leave the wicked alone without further effort to help them. In the

very act of leaving them thus alone one might be taking the attitude of a judge toward them. One needs wisdom here. So Jesus would have us pray (7:7-11). One recalls the saying of James (Jas. 1:5), "If any of you lack wisdom let him ask of God, etc." So James says "Ask, and it shall be given you, etc." Furthermore He says (7:12) "All things therefore that ye would that men do to you, do ye even so to them." That is to say, as you would have them do to you. This is the primary reference and application of the so-called "Golden Rule."

3. A Warning As to False Prophets (6:15-20). In verses 13 and 14 Jesus declares that those who enter into life must go by the narrow way and the straight gate. Realizing that false teachers would arise to direct people along other and broad ways, and that many would be deceived to their own destruction, He said with great emphasis "Beware of false prophets." He described them as coming in sheep's clothing, but warned that by nature they are as ravening wolves. He then quoted a familiar proverb about knowing a tree, whether good or bad, by the fruit it bears, with particular reference to those false prophets. The proverb is just as true and applicable now as it was when Jesus spoke it. Religious systems and teachers are known by their fruits. They do not appear for what they really are in their songs, prayers, sermons, and works of philanthropy so-called. Not the pious professions and the things which men call wonderful, but actually doing the will of God is the final test. "Beware of false prophets."

4. A Warning As to Building on Sand (7:24-27). In conclusion Jesus emphasized the supreme importance of doing what He said. It is not enough to hear and speak rightly of "The Sermon on the Mount." Its precepts must be taken as a way of living. Men say that the teachings of Jesus here are not practical in our modern scheme of life. Correct they are. Our modern scheme of life stands condemned. It is built on sand. This generation to its bitterness and dismay knows something of the undermining floods, and overturning storms of the last few years. The wise ones of earth say they are looking for a way out. Let them come to Jesus as He sits on the mount and opens His mouth to teach them saying "Whoever heareth these sayings of mine and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came and the winds blew, and beat upon that house; and it fell not: for it was well built on a rock"

THE PROPOSED NEW BLUE AND GOLD SEAL COURSE For Sunday School Workers

I am herein giving you the tentative schedule for the Blue and Gold Seal Courses and tentative agreements as to methods of work, etc., and would be glad to have any suggestions you may have to make regarding the entire matter.—J. E. Byrd.

1. The Sunday School Manual,

will be offered in two books instead of one as hitherto.

2. The books will be briefer in range, being limited to 40,000 words (about 140 pages) and nine chapters each. It is hoped that the cost of the books can also be reduced.

3. The number of books in the Blue Seal Course will be extended from eight as at present to sixteen.

4. The diploma to be granted for completion of the first four books listed below; the Red Seal for any six books next completed; the Blue Seal for the next six and the Gold Seal for the next six completed; the Gold Seal books are to be selected from among the optionals offered in the Blue Seal Course.

The Tentative Blue Seal Course

1. Initial book treating the Sunday school as an educational institution.
2. Pupil Study.
3. Teaching.
4. Introducing the Bible.
5. Early Old Testament Characters.
6. Early Leaders in Israel.
7. Later Leaders in Israel.
8. The Life of Christ.
9. The Life of Paul. (Five books, 5-9, treating the Bible biographically).
10. Christian Doctrines.
11. Evangelism.
12. Elective; offerings to be determined.
13. Elective; offerings to be determined.
- 14-16. Departmental specialization. (Three books offered for each department).

Proposed Revised Requirements Class Work

Class Teachers

Offer at least ten class periods, the periods being 45 minutes each in the clear.

Submit examination with 70 per cent passing grade.

Report class members:

- (1) Making passing grades.
- (2) Attending a minimum of 7 class periods.
- (3) Certifying that those reported have read and carefully studied the book.

Class Members

Attend class sessions. If less than seven periods are attended the requirements for individual students must be observed.

Pass required examination.

Certify that the book has been read and carefully studied.

Awards bestowed only on workers 15 years of age and above.

Individual Students

Choice of the following:

Written answers to questions in the book.

Written discussion of "Topics for Thought" printed in the book.

Written development or elaboration of the "Blackboard Outlines" given in the book.

JUST DROPPED IN

Dropped in on the Hinds-Warren preachers' meeting being prevented from getting the whole session by a previous engagement and saw Dr. W. T. Lowrey as he was leaving for a meeting of the trustees of the Baptist Memorial Hospital, Memphis. Just reminded me of an oft felt desire to mention the splen-

Why Hospitals Use a Liquid Laxative

Hospitals and doctors have always used liquid laxatives. And the public is fast returning to laxatives in liquid form. Do you know the reasons?

The dose of a liquid laxative can be measured. The action can thus be regulated to suit individual need. It forms no habit; you need not take a "double dose" a day or two later. Nor will a mild liquid laxative irritate the kidneys.

The right dose of a liquid laxative brings a perfect movement, and there is no discomfort at the time, or after.

The wrong cathartic may often do more harm than good.

A properly prepared liquid laxative like Dr. Caldwell's Syrup Pepsin brings safe relief from constipation. It gently helps the average person's bowels back to regularity. Dr. Caldwell's Syrup Pepsin is an approved liquid laxative which all druggists keep ready for use. It makes an ideal family laxative; effective for all ages, and may be given to the youngest child. Member N. R. A.

did treatment we received there several weeks ago when our baby boy was operated on for appendicitis. Brethren Sheats and Jennings are truly leading a marvelous institution in a glorious work. Dr. Clay Mitchell led in the diagnosis. Dr. Billy Bethea, with his helpers in the X-ray department, caught the trouble and Dr. R. L. Sanders removed the appendix. A great group. Answer to prayer.

Just dropped in on a prayer group at Sheffield, Alabama, the other day and found the brethren there wrestling with problems common to all our churches.

Just dropped in on the Lyon prayer group for a few minutes of delightful fellowship the evening they called that princely young minister Wyatt Hunter.

Just dropped in for a couple of sermons Sunday at Philadelphia. They are a fine group and God's minister who goes to them will find a great opportunity. Good to mingle with personal friends. Had eight additions to the church during the day.

Elisha just dropped into a home and found large opportunity for service. Too bad we don't have more of Elisha's power.

Jesus dropped into the home at Bethany often. Do we have many homes like that now.

All good things to you,
D. A. McCall.

7 Reasons Why Capudine is Best For Aches and Pains

1. A well balanced prescription.
 2. Liquid—already dissolved.
 3. Therefore quicker acting.
 4. Non-narcotic—Non-habit forming.
 5. Agreeable to the taste.
 6. Speedy elimination from system.
 7. Easy on the stomach.
- Take Capudine for headaches, periodic pains, muscular aches and pains—10c-30c-60c bottles.

THE MINISTRY OF A COUNTRY CHURCH LIBRARY

Bryan Simmons

As a poor boy, without a home library, it was my privilege to read some of the few books in the library of the old Wall Street Baptist Church at Natchez, Mississippi. Since then in my pastorate I have found many young people hungering for such a ministry, and many others with minds that needed an awakening and a stimulus for good reading. It has ever been my desire to satisfy the hunger of the one and to meet the need of the others, and I have put forth effort to this end along different lines. With some restrictions, I have offered the use of my books to the people among whom I have lived. In later years I have loaned suitable books to the school libraries. Many books have been given away. All these efforts have been pleasant to me, and, I believe, profitable to others; but altogether they have not proved the equal of a well-managed, well-equipped country church library.

About one year ago, as pastor of Bunker Hill Baptist Church in Marion County, Mississippi, it was my good fortune to secure the services of Miss Leona Lavender, of the Sunday School Board, in an effort to establish a Church Library.

First it would be well to visualize the Bunker Hill church and community. The church has a local membership of more than four hundred. The citizenship is composed of a few large land owners, and a few small farm owners; while the majority are either renters or share-croppers. None are near wealthy. Hard by the church is a Smith-Hughes Consolidated School with about four hundred pupils from this and adjoining communities. This school has a very limited library both in number and scope.

We put into our church library, within two weeks, over three hundred volumes of attractive, interesting and helpful books. At the time, Miss Lavender, by intensive drill, developed a book hunger in the minds of our people.

The first month was a banner month. School was out and, on account of rain, very little farm work could be done. More than four hundred books were read during that month by about one hundred and twenty-five persons. Much idle time was put to good use. New thoughts were entertained. New topics for conversation were found. There were new points of contact among the people, and new aspirations and ideals were planted in yielding minds.

Parents and children were led to think together as they read together these new and better books.

Sunday school teachers and B. Y. P. U. workers soon found in the library added help for them in their work.

A young farmer-preacher, anxious to better equip himself for service, here found volumes of sermons, theological discussions and doctrinal teaching, threaded through religious fiction. Here was a ministry to his vocabulary, his diction,

his store of knowledge, and to his doctrinal and devotional life.

Older people availed themselves of the desire of their lives, and their minds and hearts were freshened as they found relief from the humdrum of life by contact with the writings of refreshing authors.

School teachers, accustomed to the libraries of colleges and universities, found opportunities to continue well-developed reading habits, besides finding wholesome mental recreation and interesting entertainment during long winter evenings.

Teachers and students found in this library suitable books for parallel readings and thus supplemented the limited supply of the school library.

Three or more surrounding churches have availed themselves of the ministry of this library by borrowing its supply of books for Sunday school and B. Y. P. U. study courses. Of course the church itself is thus equipped fairly well for the ordinary training courses.

The rules and regulations of the library have an excellent ministry in developing an appreciation for the books themselves as well as knowledge in caring for them.

Last, but by no means least, the country church library affords, through its officials, an opportunity for service and the development of latent talents.

Thus experience reveals the remarkable ministry of a country church library. It ministers to many classes in many wholesome ways. Some one has said, "Reading makes the full man," and what a fine opportunity such a library affords to fill otherwise under-privileged lives with that which is clean, bright, and strengthening. Nearing the close of its first year, the Bunker Hill library is still popular and continually helpful. — Sunday School Builder.

—BR—

TO THE BAPTIST PREACHERS OF MISSISSIPPI

—O—

This is to invite any of the Baptist preachers of Mississippi who may be contemplating attendance upon the Masonic Grand Lodge of the State Convention in Vicksburg on Feb. 12-14 to attend the first public discussion in the city among the various ministers of the churches at the Y. M. C. A. on the evening of February 13.

This is an experiment of this kind under the auspices of the general director of the "Y" in which the Baptist, Episcopal, Methodist, Presbyterian ministers, the Greek Orthodox priest and Jewish Rabbi are to deliver in their turn an address of their own choosing once in the month. The address is to be thirty minutes in length, and during the remaining thirty minutes of the hour the speaker of the evening is to be on the "spot" for cross examination from the audience from any angle they may choose to propound questions to him.

On this opening date announced above, Feb. 13, at 7:30 P. M. one of the Baptist pastors of the city is the speaker whose subject is to be, "Freedom and Authority in Religion." And those Baptist preachers

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Genuine Bayer Aspirin Does Not Harm the Heart

MEMBER N. R. A.

of the state who attend the Grand Lodge are asked to be present, if they will, to help pull him out of the hole, should he seem to be going down in the onslaught.

Sincerely,

J. L. Boyd.

—BR—

ONE YEAR'S STEWARDSHIP

—O—

During the one year we have had the privilege of working with First Baptist Church of Columbia, we have been made to rejoice. The Lord has some of His best people here.

The fellowship is most excellent. There are great numbers who are willing to make great sacrifices for the Kingdom work.

The offerings have been constantly increasing, until now they are nearing double what they were a year ago. We are now in the midst of a debt-raising campaign. We will soon be out of debt and headed for some most needed enlargement in room.

We have had, during the 12 months, 176 additions to the church — about 50 per cent of them by baptism.

Our Sunday school, also, has an average attendance of about 200 over a year ago. We are greatly handicapped for S. S. room. We are expecting to have sufficient room before this year has passed.

Pray for us that we may continue to advance the Kingdom work.

L. B. Golden, Pastor.

—BR—

A GOING GROUP

—O—

The B. Y. P. U. of Springfield Baptist Church is just starting out and wishes to have their B. Y. P. U. known. We have a total enrollment of thirty-seven (37), and all were present but one and she was sick.

The B. A. U. is small in numbers, but large in spirit. January 28th they had five enrolled four were present, with four visitors.

The Seniors have twenty (20) enrolled, and all were present. We had seventeen (17) Daily Bible readers. Our group grade for January 28 was 98.

The Juniors have twelve (12) enrolled. They had nine (9) Daily Bible readers and seven (7) visitors.

Percy Cooper, Reporter.

SUNDAY SCHOOL NOTES

—O—

The following Young People's and Adult classes became standard during January for the quarter ending December 31, 1933:

Young People's

Happy Girls, New Albany; Good Girls, New Albany; L. L. L., Morton; Christie, Meridian First Church; Junior Fidelis, Meridian First Church; Go Get Em, Leland; Carroll, Clinton; Scripture Gleaners, Springfield, Scott County; True Blue, New Albany.

Adult

Fidelis, Brooksville; T. E. L., Morton; Home Makers, Houston; Home Makers, Sturgis; T. E. L., Springfield, Scott County; Mizpah, Laurel First Church; Capt. Smith, Magee; Shekinah, Pelahatchie.

The following Sunday schools became standard during January for the year 1934: Ackerman, Drew, Morton, Fulton, Magee, Springfield (a rural church in Scott County).

—BR—

GULFPORT, MISS.

—O—

Uncle George's Child Home at the Pavilion over the Gulf takes care of many orphan children. Uncle George Cates is a Baptist preacher three score and ten. He has carried on this work many years on his own resources, and is now more enthusiastic than ever. Rev. Oscar Harris, who is one of the best Bible-map makers in the world, is teaching a map class every Friday evening. He makes a new map for each Bible story he teaches. Uncle George says I am delighted at the ability of Dr. Harris, who so ably holds the attention of his audience for the entire lesson, giving chapter and verse. Rev. Harris is an evangelist; but wants a pastorate.

—A. W. Moore.

—BR—

"If you desire to catch fish, do not throw chunks into the water."

COMPLEXION SALLOW



"I felt tired and worn out constantly, had lost much weight, my complexion was sallow and my appetite poor. I gradually grew weaker. But Dr. Pierce's Favorite Prescription reached my weak spots," said Mrs. M. E. Jackson of 562 So. Washington Ave., Mobile, Ala. "I grew better in every way and have enjoyed wonderful health since."

New size, tablets 50c, liquid \$1.00. Large size, tabs. or liquid, \$1.35. "We Do Our Part."

The Children's Circle

MRS. P. I. LIPSEY

My dear children:

As I promised at the end of my letter last week, we have another good puzzle from Mrs. Mayo this week. The answer to it, which you will find when you answer the questions, is the name of an important city of our country, mentioned very often in the newspapers. Write down in the order given the first letters of the answers, and there is the city. Do you know, Mrs. Mayo actually thanks us for "using her work?" We are the ones to thank her, don't you think? We certainly do thank her for preparing them for us, and for her interest in us and our work. We have also a long letter from Mrs. M. L. Jenkins, of the Baptist Bible Institute, telling us a good deal about the life of Bro. Theodore Cormier, to whom we began to send this month our B. B. I. money. She is right in saying that we are more interested in the people we help when we know more about them, isn't she? Mrs. Jenkins is Dean of Women at the B. B. I., where Bro. Theodore now is, and has had a large part in his education. I know you will be glad to read about him, and I hope some of you will write and tell me so, and that many of you will be glad to take part in the work he is doing among these very needy French people. Let me hear from you, my dears. Every two or three weeks (maybe oftener, if you give me room) I'm going to put in a true story from Bro. Theodore, of people and things that he knows about. Yes, I've got some that he sent. Isn't that fine?

Goodbye, with love from
Mrs. Lipsey.

Bible Story No. 5; February 8th
Jesus the Great Doctor: Luke 4:
38-44.

How much we love the dear doctor who comes and goes among us in times of sickness and distress, and how often he gives comfort and help and makes well again! This great Doctor of our story always made well again, even when death had come. When He was in Capernaum, in the home of His friend, Simon Peter, Simon's wife's mother, who lived with them, was very sick, having a "burning fever." Her daughter and her husband begged Him to make her well: they could not forget that that morning, He had cast an unclean devil out of a man, and they have strong faith in His power. He stood over her, and rebuked the fever—and it left her, not as we, perhaps, might have looked for, in a few days or hours, leaving her very weak, but immediately, "straightway," as Mark would say: she was well, and able to wait on them, who had been waiting on her. Everybody all around heard of this, and of the morning miracle, and as the sun went down, and brought to a close the Sabbath day, one thought pressed them all—they must bring their sick ones to this great Physician who could cure. And so to Simon's house they came, bearing sick children in their arms, several bearing on light beds the older ones "all they that had any sick" brought them to the Healer, and every one was cured, even the demon-possessed being set free from the demon. That was a night of happy rest, free from illness and anxiety, for healing and joy had come, from the Lord Jesus.

Puzzle No.
Washington

1. What kind of vehicles did Joseph send out of Egypt for his father?
2. Give name of third person cast into the fiery furnace.

3. Of what nationality was the woman who went to Jesus about her little daughter?
4. Pharaoh was name of the kings of Egypt about Joseph's time. What was name of king of Judea in Christ's time?
5. Give name of fifth son of Jacob?
6. When Cain left the presence of God to what land did he go?
7. Of what kind of wood was Noah's ark built?
8. What was Elijah called?
9. What was name of Ruth's son.
10. Who was Joshua's father?

—o—
Jan. 26, 1934.

Dear Mrs. Lipsey:

One afternoon last summer a visiting minister gave one afternoon's service for the children and he talked about "Isaac, the laughing boy." He told us Isaac meant laughter, and also told us other Bible names and their meaning. I am giving a list of names and to the first one answering correctly the meaning of these names I will send a little gift. I will give the answer to the first:

Eve—life bearer.
Moses—
Sampson—
Orpah—
Ruth—
Israel—
Isaac—
Ishmael—
Samuel—

I am sending you my Jeannie Lipsey Club dues for January. I like the idea of our having Mr. Cormier as our missionary.

With love,
Fannie Mae Henley.

Now who is going to be the one to give the meanings of these familiar names? I wonder if most of you know the meaning of your own name? Let's see how many can tell that, too. And thank you, Fannie Mae, for the dues, so much needed and so much appreciated.

—o—
About Bro. Cormier

Baptist Bible Institute,
New Orleans, La.,
Feb. 2, 1934.

Dear Mrs. Lipsey:

A few days ago, Theodore Cormier told me you had sent him some money, and I want to tell you something about him, for I know from experience that we are more interested when we know the people we help.

Mrs. Lawrence in her book, "The Word of Their Testimony," tells the story of his mother's conversion. About 8 years ago, I took him to educate, at the suggestion of the principal of Acadia Academy. Since then, I have paid his expenses until last year. He graduated from Acadia Academy, which is only a high school. Then he was three years in Louisiana College. Last year he came here. When he finishes here, Louisiana College will grant him a diploma on the credits from here. He is about 27 years old, a blue-eyed, good looking, well built young man, fine in every way. I have known him in many circumstances, and he is a most promising French preacher. He has two French churches that pay him little more than enough to get him there and back. However, he has a pass on the R. R., so the \$5 to \$10 a month he gets from there he uses to live on. I give him clothes, but board and room and books amount to a good deal, so the money you sent was a great blessing.

We need now well educated French preachers. Theodore is one of the two who have gone through college. He is pastor Marengonin and New Life Church near Marengonin. You recall the story in Home and Foreign Fields of the found-

Whose Fault?



When a Child Won't Study

"Kept after school!" And it isn't the child's fault, or the teacher's. His mother is to blame. How can a boy get his lessons when his senses are dulled day after day by dosing with sickening purgatives? When a child's bowels are stagnant they need help, of course. But not some drastic drug to upset the stomach, perhaps weaken the entire system; or form the laxative habit. On the right, parents will find a happy solution of this problem:

Here's a boy who gets good marks, has time and energy for play. He is never ill, hardly ever has so much as a cold. When he does show any symptoms of being sluggish, his mother knows just what to do. She gives him a little California Syrup of Figs—and that is all. It's a natural, fruity laxative that is agreeable to take, and its gentle laxative action comes from senna. Parents are urged to use just pure California Syrup of Figs. Be sure bottle says 'California'.

ing of the New Life Church, "in the bend of the Bayou where the boat broke down," by St. Claire Boner. Mr. Boner is pastor in Algiers now, and Theodore is serving those churches Faquetague church, at Chitagnier. This is one of the first French churches organized over here. The day the first group were baptized, there were seven deputy sheriffs to guard the ceremony; the priests had aroused the people to say they would horsewhip the preacher and those baptized if they persisted in their purpose, and the mob went there to carry out their plans. This church has just put up a new building under Theodore's leadership. They have a graded Sunday school, and are doing a good work. The people are very, very poor in all our French churches, but they love our Lord, and are willing to suffer for Him.

Your friend,
Mrs. M. L. Jenkins.

—o—
Leland, Miss.
Jan. 29, 1934.

Dear Mrs. Lipsey:

I am enjoying "the stories about Jesus" so much. Am reading them every week. I enjoy Dr. Hamilton's letters. Will be so glad to help the young man, Mr. Cormier. I am enclosing \$2.00 for Jeannie Lipsey Club No. 9 for January 1934.

Your friend,
Mary Adelyn Milam.

Thank you, my dear, for several things in this letter. I am always glad to hear of anyone's reading the Bible stories. And I don't know, I'm sure, what we would do without Jeannie Lipsey clubs, and their gifts. Not so well, I know. So much obliged. Please give my love to your Auntie, Mrs. France, when you see her.

—BR—
"THE GENEALOGY OF JESUS"
By Mrs. Thos. J. Harper
Stonewall, Miss.
Matt. 1:1-18.

—o—
The Book of Matthew is "the book of the generation of Jesus Christ." (Matt. 1:1.)

It is the narrative of His birth. It is the Book of Genesis, or BEGINNINGS of Christ.

The Old Testament begins with the book of the generations of the world, and it is glorious, but the glory of the New Testament is more glorious and excelleth the old. Why? Because it begins with the generation of Him who MADE the world—CHRIST. Christ as God is from everlasting to everlasting. (Micah 5:2) And as a man, "He was sent forth in the fulness of time, born of a woman." And it is Christ's generation that we see described in the beginning of this New Testament, and the beginning of this book of Matthew.

Now I am sure that there is a definite intention for this genealogy of Christ to have been kept. God did not have the writers to record unnecessary things. He had a purpose in all His doings. The Jews were very strict and very exact in keeping and preserving their pedigrees. This strictness of course I believe was a work of Providence, for it was intended that their pedigrees be kept in order to legally prove that Christ descended from Abraham.

Now this record of Christ's genealogy was not one of vain glory as is common among men. We may

666

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PRESENT AT CONFERENCE OF SOUTHERN BAPTIST EDITORS

Bottom row: Dr. M. E. Dodd, Dr. F. M. McConnell, Mr. Dolph Frantz of Shreveport Journal, Mr. J. E. Brown, Dr. O. P. Gilbert. Middle: Mr. Swanson, Dr. P. I. Lipsey, Dr. F. Tinnin, Dr. J. J. Cossey, Dr. E. C. Routh. Top: Dr. A. E. Taylor, Dr. L. L. Gwaltney, Dr. J. S. Farmer.

wonder why so many hard names were recorded in the Bible. I used to skip over them when reading, but now I find them to be one of the most interesting and most profitable subjects.

God knew that men would debate and quarrel about the humanity and divinity of His Son. So He here has the Jews to keep an exact record of the line of the faithful, in order to be able to prove Christ's pedigree. To prove that He came from that nation (Abraham) tribe (Judah) house, (David's), woman, (Mary).

It was promised to Abraham that Christ should descend from him. Nation. (Gen. 12:3. Gen. 22:18).

And to Judah through the tribe of Judah.

And to David that He should descend from his house. (2 Sam. 7: 12. Ps. 89:3, 4. Ps. 136:11.) And of course if it could not be proven that Jesus is a son of Abraham and a son of David, we cannot admit Him to be the Christ, the Messiah.

Now, this is here proven, by the records of authority at the Herald's office. It is a rule here in America that when a child is born it is given a name which is then sent up to Washington to be recorded there. And, in the days of Israel's ruling, they were very strict about recording the names of all newly born children, and when anything unusual was connected with the birth of any it was the custom to send with this name, a brief history concerning the happening, as in the birth of Christ. There were many unusual things connected with His birth, that a record of it was sent to Jerusalem and placed on record at the Herald's office, and any one can go there and find a true record of His birth.

So it was in keeping with Providence that an exact record be made of the Genealogy of Christ, for future reference. And Matthew no doubt got their statements from the records at the Herald's office, and now he has set out to prove

the genealogy and humanity of Christ by their very own records that they placed on record at the Herald's office. And who now can deny it? Further fulfillments of their prophecies will prove His Divinity. But just here we are to prove by the record that Christ is the one who was prophesied to come from Abraham and David as human.

Perhaps Abraham expected this promised son to be one of his immediate sons. But, instead of that, God deferred his coming for forty-two generations,—about 2,000 years. Though, to us, God's promises seem deferred, yet He will perform what He has promised, and He also performs at a time when it is least expected, or under the greatest improbabilities.

We notice that there is a very conspicuous or outstanding period in each of the three fourteens. Abraham looked and hoped for this child to be born to him, and they eagerly watched for him with great expectancy, and with great joy, looking forth as one looking in the morning. So great was their expectations.

In the second four-teens, we see them as they are at the noon-day expectancy. Now that David was King, and he was the one after God's own heart, everybody just knew that surely now God will send us that Son. I know he surely is soon to come, and they were on the mountain-top of expectancy, for this Messiah to be born to them. Surely now the Messiah will be born into this fine, respectable, royal family. But, NO, it was not God's time yet. This Son of Abraham and son of David, who was to be the glory of His Father's house, was born when the seed of Abraham was a despised people. They are now in captivity in Babylon, and they are now paying taxes to the Roman Government. And, the House of David is buried in obscurity. His house was not looked upon as being such fine, respectable people, as they once were, during the noon-day expectancy. But now the Christ whom they so

impatiently looked for and desired for so long, their hope is declining and growing less and less. Even dwindling down into the humble family of a poor carpenter. (Joseph) And then, lo and behold, "Christ shines forth as a root out of dry ground."

No one was expecting Him to come from so humble a place, country, or town, or family. The people had almost lost hope of His coming, and the world had gotten into awful confusion. Some had worshiped idols and found them to be no good, found them to be untrue and had begun to destroy them, their own idols that they had made.

Thus, it is with the soul—when it comes to wits-end-corner, then it will turn to Christ.

So, in the "fulness of time, Christ came." He came just when He was needed most in the world. And He will come to the soul just when it needs Him most. He will come to us in our troubles just when we need Him most. He will come to us at death's river just when we need Him most. Happy are we if we are recorded with the Genealogy of Christ by grace through faith.

It is wonderful to be kin to Christ in the flesh, but how much more so to be kin to Him by death, as we Gentiles are who exercise faith in Him. May our names be united with Him, and written in Heaven. (Rev. 20:12).

In the genealogy of Jesus we have proof of His humanity. And in His miraculous birth we have proof of His divinity. (Luke 2nd chapter, and John 1:14).

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Want to be rid of rheumatism, or neuritis pain? Want to feel good, years younger and enjoy life again? Well, just try this inexpensive and effective lemon juice mixture. Get a package of the REV PRESCRIPTION. Dissolve it at home in a quart of water, add the juice of 4 lemons. A few cents a day is all it costs. If you're not free from pain and feeling better within three or four days you can get your money back. For sale, recommended and guaranteed by all leading druggists. Any druggist will get it for you, if not write to Homix, Inc., 54 W. Illinois, Chicago, Ill.

Now, the line is brought down, not to Mary, the mother of Jesus, but, to Joseph, the husband of Mary. (vs. 16). For the Jews always recorded their genealogies by the men. However, Mary was of the same Tribe. (The tribe of Judah), and of the same family of Joseph. So, both his mother and his supposed father were of the same tribe, Judah. And of the same house, David's. Yet, Christ, according to the flesh had no relation whatever to Joseph, as Christ was Joseph's adopted son, and He was only of the pure flesh of Mary whom the Most-High had come down and over-shadowed and purified her flesh and she conceived. And Christ said, "upon this Petra-rock, in the feminine, I build my church." Yes, adopted son, showing him to be the seed of Abraham and the legitimate heir of David's throne. Thus, the Kingdom of the Messiah is not founded in a natural descent from David except through Mary's purified flesh, God being His father.

We must say a few words about the dear women in this genealogy. I see only four women's names recorded in this genealogy of Christ. And let's notice WHO they are, and the kind of characters they are, and also they are strangers to Israel.

Rahab, a Cananite, and a harlot besides. Rahab the harlot, hid the spies and was granted the blessing of having herself and her house saved from Joshua's army.

Ruth, a Moabitess, and a Gentile. The Moabites worshiped Moloch, the brass fire-god that was situated outside Jerusalem.

Christ welcomes all to the citizenship of Heaven. In Jesus there are neither Greek nor Jew, neither strangers nor foreigners nor Gentiles, but all are welcome upon a profession of faith in Him.

Two other women are mentioned in this genealogy — Tamar and Bathsheba—and they were both Israelites, and adulteresses.

Tamar entrapped her father-in-law, Judah, by sitting in an open place with her head covered, where he could pass, and when Judah saw her he thought she was a harlot because she had covered her face. And she had Judah to give her his signet, and bracelet, and his staff, as a sign or pledge until Judah send her a kid. But, she could not be recognized when Judah went to deliver the kid, because she had laid off her veil and put

(Continued on page 16)

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B. Y. P. U. Department

"We Study That We May Serve"
AUBER J. WILDS, General Secretary
Oxford, Mississippi

LAUDERDALE COUNTY ASSO- CIATIONAL BYPU HELPS NEWTON COUNTY RE-ORGANIZE

Mr. J. H. Brown, Lauderdale County Associational BYPU President, accompanied by a party of Associational BYPU officers went to Newton Baptist Church for the purpose of re-organizing an Associational BYPU in Newton County. An inspirational service was held, followed by the organizing of an Associational BYPU. Rev. T. J. Harper of Newton was elected president. BYPU members from 8 or 10 churches, pastors, and several professors and students from Clarke College were present.

The following program was given: R. L. Criscoe, chorister of the visiting BYPU, led the congregation in singing "There Shall Be Showers of Blessing," "At Calvary" and "At the Cross." Prayer by Rev. J. E. Wills, pastor of the host church. The devotional service was conducted by Rev. M. T. Wilson of Newton, reading from Matthew 17. The Rev. Wilson spoke of soul-winning as being the ultimate aim of BYPU work. Words of welcome by Rev. W. E. Greene, a ministerial student at Clarke College, and former BYPU director of Meridian Forty-First Avenue church. Special message in song by Mr. Criscoe. Mrs. J. H. Street, wife of the pastor of Highland church, Meridian, brought a practical and inspirational address on "The Need for an Associational BYPU." Mrs. Street gave several definite reasons why an Associational BYPU is needed as follows: First, it is needed for the educational and inspirational value; second, to train leaders and BYPU's to go anywhere in the association to organize unions; third, to create a BYPU spirit; fourth, to supplement the work of the state BYPU secretary and his helpers; and last, it is needed to mould together the ultimate aim of BYPU work, namely, soul-winning. The speaker closed with a plea that BYPU workers join their hearts and hands with the man of Galilee and carry on the work He began while on earth.

Following the report of the nominating committee and election of officers, J. H. Brown, presiding officer, asked that the newly elected officers of Newton County and the visiting officers from Lauderdale County stand while Rev. Wills led a prayer asking God's blessing and guidance in the work.

Those elected to serve for twelve months are as follows:

President—Rev. T. J. Harper, Newton, Miss.

Vice-President—Rev. M. T. Wilson, Newton.

Secretary-Treasurer and Reporter—Miss Lucy Locke Majure, Newton.

Junior-Intermediate Leader—Miss Johnnie Atkins, Decatur.

Chorister—Gordon Sansing, Union.

Pianist—Miss Christine Buchanan, Newton.

District Leaders—

Northern district—Jimmie Saunders, Union.

Southern district—A. A. Vance, Chunky.

—Omer Coker, Reporter, Lauderdale County Associational BYPU.

JOT THESE DOWN

Sunday School and BYPU Convention

March 20, 21, 22.

Jackson, Mississippi.

To bonafide delegates free bed and breakfast.

Send name to Mr. C. C. White, Jackson, Miss.

Watch this space every week.

WEST POINT UNIONS EXCEED EXPECTATIONS

We give below two clippings from the local paper of West Point showing interesting happenings at West Point. We congratulate this splendid church and these loyal young people.

YOUNG PEOPLE TO BE HONORED

Special Services, Including Roll Call, to be Held at Baptist Church

Young people's night will be observed at the First Baptist Church next Sunday evening a feature of which is to be the calling of the roll of all young members of the church. Members are to stand as their names are called.

Plans are also being made for a wide attendance at Baptist Young People's Union meetings at 6:00 o'clock and it is hoped that all young members of the church will be present. After separate meetings of the six different unions, there will be a general assembly in the Sunday school auditorium, and from there the young people will go into the main auditorium, where a special program will begin at 7 o'clock.

Miss Layla Nixon, young people's director, asks the cooperation of parents in urging their daughters and sons to be present for this roll call. Parents are asked to be present also.

There is to be a separate roll call for members of the Baptist Adult Union and for all associate members of the BYPU. The A. H. Ingram BYPU will give a short pageant, "Modern Disciples" and there will be special music.

238 SETS NEW UNIONS RECORD Goal of 200 to be Present at BYPU Is Exceeded Sunday

The goal set for the attendance at Baptist Young People's Unions at the First Baptist Church of 200

persons was exceeded as large crowds of young people gathered at the church for services Sunday evening. An attendance of 238 young people was found at the services after a check. The goal had been set for 200.

The six Unions, their leaders and the attendance, are as follows: Story Hour, Lucy West, leader, eleven.

Auber J. Wilds, Junior Union, Elaine Coleman, leader, twenty.

E. F. Wright Junior Union, Clara Shirley, leader, thirty-four.

Mary Ella White, Intermediate Union, Ercel Fancher, president, forty.

Mary D. Wright, Senior Union, Annie Laura Aycock, leader, fifty.

A. H. Ingram, Senior Union, Forrest Carpenter, president, forty-two.

BAU, Mrs. Alma Shaw, president, forty-one.

FOREST B. Y. P. U.

Sunday evening ended the first month of 1934 in our BYPU work at Forest with spontaneous expressions of interest and appreciation in the General Assembly from various members for the steady increase in enthusiasm and efficiency in the work of our organization throughout the month. One member suggested that BAU might well be interpreted "Backing All Unions" and called attention to the splendid group of about 20 adults out of an enrollment of 24—the largest of all our unions—who were literally, as well as theoretically, backing up their younger people in this unmatched field of training for service in the Master's cause.

The BAU's grade of 80 per cent Sunday evening, with an average of 76 per cent for the entire month, was second only to that of the "Standard" Intermediates, whose grade for the evening was 86 per cent with an average of 80 per cent for the month. Our other Intermediate union also has a monthly average of 76 per cent, and the monthly average for the entire organization is 78 per cent. Other interesting facts disclosed by the general secretary's report Sunday were that 76 per cent of the enrolled BYPU membership were present, together with a number of visitors, 76 per cent of those present, or 59 per cent of the entire enrollment did their daily Bible readings for the week, and above 90 per cent remained for the evening preaching service.

The severe and abrupt fall in atmospheric temperature affected the attendance at the regular monthly council meeting Monday evening, but it did not chill the interest of those present. Reports were made and checked, ways and means for strengthening weak points in various groups, as well as our BYPU as a whole, were introduced by our pastor, director and other leaders, and discussed and adopted by those present, so we are hoping for even more inspiring and satisfactory

achievements by our BYPU during the month of February.

WESTERN HEIGHTS, ATLANTA

There were forty additions to the Western Heights Baptist Church, Atlanta, of which Dr. Carl N. Travis, formerly of Jackson, La., is the new pastor, as a result of the revival meeting conducted for two weeks by Evangelist John W. Ham, closing January 28th. Of this number 14 were received by watch-care and letter and twenty-six for baptism. Several score of others professed faith in Christ as Savior and are to determine church membership later on. The pastor reports new life and interest being manifested on the part of the church membership.

The Every Member Canvass, conducted just prior to the revival meeting, resulted in four-fifths of the budget of \$5,200 being subscribed. The church is now adjusting itself to the task of completing the canvass, and victory is assured. For the first time in many years, the cooperative program will be supported by the church on a definite percentage basis of monthly income.

The new leadership of the Western Heights Baptist Church by Dr. Carl N. Travis is being graciously received on the part of the membership and progress along all lines is being registered for the glory of our Lord. Please pray that such may continue and grow.

FROM FRANKLIN AND LINCOLN

I appreciate the increased size of the Record.

We have a very nice field of work in Franklin County, one church in Lincoln. The work is progressing very nicely, especially at McCall. We held a revival here in December with the assistance of Bro. W. B. Phipps of Oklahoma. He surely did us good. I gladly recommend him to any church for revivals. He is a great Bible scholar and a good preacher.

We elected two new deacons at Screpta church, one of our churches in Franklin, last Sunday. They were brethren Dewey Byrd and Everett Priest.

Please send me four posters for the "God's Acre Plan, and about 60 pledge cards and any additional literature on the plan.

Let us pray that God will call more pastors to rural churches who will give their whole time to them. How neglected they are!

Yours in His cause,
N. B. Saucier, Pastor.

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GET ACQUAINTED

By J. H. Rushbrooke, M.A., D.D.
General Secretary, Baptist World Alliance

Tribute to an Australian Baptist.

The "Queensland Baptist" just to hand contains impressive tributes to Mr. W. R. Smith who has played for many years a great part in the life of Queensland and its capitol city of Brisbane, and was counted among the foremost Baptists of Australia. The list of offices he has filled includes the treasurership of Baptist foreign missions, an honorary duty which he discharged for thirty-eight years, the secretaryship of the Sunday School Union, which he held for thirty years, and the diaconate of the Tabernacle Church in Brisbane (thirty-five years). Twice he has been called to the presidency of the Baptist Union of Queensland. Mr. Stow Smith, Vice-President of the Baptist World Alliance and ex-President of the Baptist Union of Australia, publishes the following tribute:

"In the passing of our worthy and gifted denominational leader, the Baptists of Australia have lost a true friend and a wise counsellor. W. R. Smith was endowed with a clear and thoughtful mind. He was a man of strong convictions; but he was most generous towards those who differed from him, because a gracious spirit dominated his life. His frankness and honesty of purpose won for him the respect and confidence of his fellows. It was a high privilege to have been associated with him on the Foreign Mission Board and other denominational activities for so many years. I give thanks for every remembrance of my dear friend, William Ritchie Smith."

Mr. J. A. Packer.

One of the Australian delegates to the Berlin Congress will be Mr. J. A. Packer of Sydney, who has completed twenty-one years' service as editor of the "Australian Baptist." Under his guidance the paper has come to render very high service for all Baptist causes throughout the Dominion. Mr. Packer is already personally known in Europe and his visit will give pleasure to a wide circle of friends.

Three Generations of Baptist Presidents.

The President of the Baptist Union of Victoria, Australia, is Mr. J. McDonald Martin. It is interesting to find that his grandfather, the Rev. James Martin, was for two separate periods President of what was then known as the Baptist Association of Victoria. His son, Mr. Sumner Martin, was President of the Union (as it had then come to be called) in 1899, and Mr. McDonald Martin, a grandson of the Rev. James and a nephew of Mr. Sumner, thus represents the third presidential generation. Mr. Sumner Martin and the new President are both lawyers.

Principal Sydney Loo-Nee.

Mr. Sydney Loo-Nee, barrister-at-law, has become the principal of the Pegu Karen High School, Rangoon, the oldest Karen educational institution in Burma. Mr. Loo-Nee is a Baptist. He received his legal

training in England. His last visit to this country was for the purpose of serving at the Burma Round Table Conference in London as a representative of the Karens.

Baptists in the Public Life of Burma.

The place which Baptists occupy in the public life of Burma is well illustrated by the part that leading Baptists have taken in the Joint Conference summoned by the British Government in London. Four of the twelve forming the delegation from Burma are Baptists. Dr. Ma Saw Sa is a leading doctor now carrying on a private practice. She is a trustee of Judson College, and the high position she holds in the land is indicated by her membership of the Conference. U Kyaw Din, a barrister by profession, is a member of the Government and Minister of Education; while S'ra Shwe Ba is a pastor who has just been elected President of the Burma Baptist Convention. He is also a member of the Legislative Council.

Great Christians.

A book entitled "Great Christians" has been published by Messrs. Ivor Nicholson and Watson, London, at 8-6 net. It consists of short biographical sketches of forty British Christians working during the last fifty years. They include Roman Catholics and Protestants, Anglicans and Nonconformists. Spurgeon and Clifford represent the Baptists; I think that at least one more—Alexander MacLaren—ought to have been included. The Rev. F. C. Spurr has written on Spurgeon and Dr. J. C. Carlile on John Clifford, both on the basis of personal knowledge. It is unfortunate that the selection of the "Great Christians" is confined to the British. An international selection of forty belonging to the last half century would be interesting.

"Life-stories of Great Baptists."

The Baptist World Alliance has issued during the last three years 18 compact biographical sketches under the above title. These have been offered to Baptist editors and publishers, with full liberty of printing and translation. Every writer is a man regarded as having special knowledge of the subject, and the writing has been in every case a labor of love. I have every case a labor of love. I have uages, and they have been collected for publication in Germany and other countries. The latest example of such use is in a book under the general title "Some Baptist Pioneers," issued by the Baptist Union of Western Canada. It contains twelve of the stories, including Bunyan, Carey, Oncken, Clifford, and Pavloff; it is admirably printed, and it costs only 25 cents. Baptist publishers in other countries, please copy!

MORTON, MISS.

Jan. 31, 1934—We, the members of the T. E. L. Class together with the teacher of the Springfield Baptist Church, wish to express our appreciation of the services rendered to us by Reverend W. L. Meadows, our pastor, who is now moving to

a new field at Quitman, Mississippi. We can most assuredly say, he has been a true pastor, an honest, and humble servant of God. Words cannot express our sorrow in giving him up, but we feel the leading of God and resign to His will.

Reverend Meadows never failed us in anything. He was always ready with his words of cheer and comfort in the brightest hours and in the dark hours of sorrow. At a word, he was always willing to go in the rain, cold, or sunshine with his message of cheer, hope, and good will. We feel that his work with us has inspired us to greater efforts to follow as nearly as we can in the footprints of our Lord.

His going leaves us sad, but we can say we have had a great leader who has won the hearts of every member of our class and beg in the giving up of our pastor, that he may keep a little corner in his heart for us, for we shall always remember him in love.

Now we bow in humble submission to the Divine Will and ask God to bless him in his home and in the work which he shall carry on with others.

—Mrs. Tom Cooper, Teacher.

Swankley had been a great traveler, and his trouble was that he couldn't keep quiet about it. Everything that happened reminded him of something that took place in Timbuctoo or the Cannibal Isles.

His friend, Martin, was admiring a beautiful sunset one evening.

"Ah," said Swankley, "you should just see the sunset in the East!"

"I should like to very much," said Martin. "The sun always sets



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Chocolate coated. Small box 50 cents.

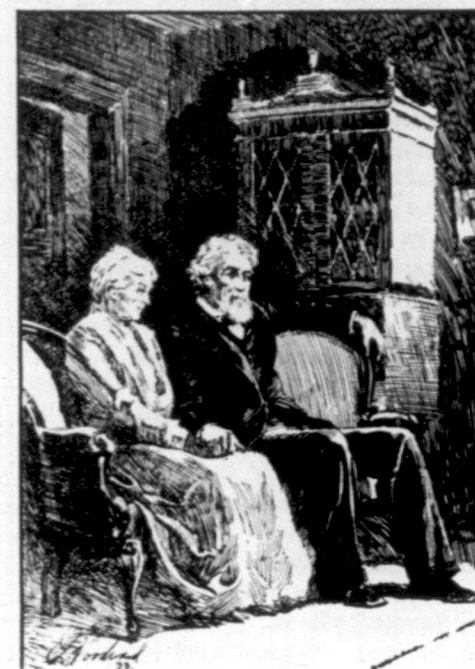
Try Lydia E. Pinkham's Pile Suppositories

Bring welcome relief from the agony of itching, burning, bleeding piles. Simple to use, highly recommended, 75 cents.

in the west in this ordinary old country."—Ex.

"The life of a purposeless preacher is like a stream which, at first, may run strong in the channel made by itself, but gradually slows up, broadens out and loses itself in a waste of barren sands."

"A biting dog is avoided because nice people can't afford to bite all the dogs that would bite them."



... As Falls the Eventide

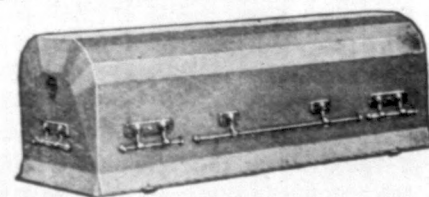
THINK not that those who feel the lengthening shadows closing about them are indifferent to the fading garment of their own mortality. Spoken or unexpressed, it is their hope that loving hands will lay it away in reverence and dignity beyond the reach of all that could defile. To discharge this duty and fulfill this hope is the sole purpose of the

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Your own funeral director can furnish the Cryptorium at your hour of need. Some models are priced as low as \$100, f. o. b. Galion, Ohio.



Mail the Coupon for book explaining how Cryptorium interment protects completely and positively. It should be read by the person who makes the decisions at times of family crisis.

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Baptist Student Union

Mississippi Woman's College BSU

The young people's department of the Immanuel Baptist Church, which is made up principally of Woman's College girls, has announced its program for the opening assembly for the month of February. The theme is to be "Praying," the first phase of being discussed last Sunday. The "HOW" of praying was illustrated by means of a picture and by a talk by Doris Polson. Miss Margaret Allison, of the Spanish Department, played her violin softly during silent prayer. The following three Sundays will take up the why, who, and when of praying.

The Life Service Band met this past Sunday on the campus near the lily pool. There was a large voluntary attendance, and the first discussion of the month was on **Power — Not Pride**, three girls talking on the meaning of real humility, using as the basis for their talks the fact that Simon Zelotes is placed at the foot of the table in the painting "The Last Supper." Round table discussion followed, practical application being made of the subject. Different phases of **POWER** will be discussed.

The College BYPU has had an impetus toward accomplishing greater things since the annual study course was held. The students enjoyed greatly the classes under Mr. W. A. Harrell, Nashville, Mr. Wilds, and Mrs. R. E. Morgan, and there is evidence already of the good that was done. There was a good attendance despite the fact that a good number of the students had gone home for the weekend. An enthusiastic general assembly was held after the individual meetings of the unions. The four new presidents are on the job. Every member present in the Winnie D. Bennett Union was one hundred per cent. Christine Tillman, Jackson, is president of that union. The A. L. O'Briant Union was distinguished by having the highest grade. Dorothy Shirley, Tupelo, is president of that union. The entire young people's department of the church is to present a playlet in the church next Sunday night.

The Y. W. A. had charge of the chapel service Wednesday morning. The program was under the charge of the Juanita Byrd Circle, Inez Cire, Picayune, circle leader. A study was made of the early Christian martyrs in Rome. The steadfastness and single-mindedness of these early saints were studied. In dramatic form the trial of Ignatius by the Emperor Trajan was made, and a few of the atrocities committed on Roman holidays, among them the deaths of Blandina, Agnes, and Sebastian. At the close, a Y.W.A. circle meeting was represented with the leader urging all the members to be willing to suffer for Christ in the ways that modern life demands.

We hope to see a large number of our friends from all over the

state at the Sunday School and B. Y. P. U. Convention in Jackson, March 20-22. All of you come and bring your best ideas.

The B. S. U. Council of Woman's College pledges its cooperation with the plans of our state B. S. U. officers. We are ready to help at any time, and we are remembering you in our prayers.

Blue Mountain College B. S. U.

The new semester has begun with new officers for the organizations and with new plans, but with the same forward spirit that has always permeated the work on B. M. C. campus.

For seven years Blue Mountain College B. S. U. has been **FIRST MAGNITUDE** and now for the eighth time it reached this standard.

Dr. T. W. Young, pastor of the First Baptist Church, Corinth, Mississippi, spent a few days on our campus, talking twice on Browning, the poet, talking in chapel, and leading noonday prayer meeting. The general subject of his talks was "Living In These Days." In prayer meeting he brought us a message on "Radiant Lives," in which he compared the human life to an oil lamp. His messages were just what we need at this time.

At the last meeting of the B. Y. P. U. and the Y. W. A. we had the installation of new officers.

The presidents that will serve in B. Y. P. U. this semester are: Mary Gurney Parker, Jennie Lee Hunt, Virginia Sproles and Alice Jean Keith.

The Circle leaders for Y. W. A. are: Mae Alice Harpole, Mary Land, Frances Browning, Doris Thompson, Frances Bailey, and Helen Eubanks.

The Sunday school class presidents recently elected are:

Freshman I—Marie Burney.

Freshman II—Mary Sue James.

Sophomore—Mary Land.

Junior—Golda Thompson.

Senior—Mary Ethel Cole.

Last Friday night we had the Officers' Training School. The theme of this meeting was "Light"—a comparison of a person with an electric light bulb. The announcements were put in each newly-elected officer's mail box in the form of a light bulb. A poster with different kinds of lights announced the meeting. The songs used were "My Desire" and "Christ Liveth In Me." Miss Miriam Daffin, Student Secretary, explained the purpose of the Officers' Training School, after which Miss Elizabeth Purser, who served as faculty representative on the council for several years, made a beautiful talk on "Light." Then each member of the B. S. U. Council took her officer into a separate room to instruct her in her duties.

Amie Lee Stepp,
Reporter.

"One good deacon is worth many poor preachers."

"THE GENEALOGY OF CHRIST"

(Continued from page 13)

on her widow-hood garments again.

And, it proved that she, (Tamar) had played the harlot with the man that gave her the pledge. And she bore twins—Pharez and Zarah. Pharez' hand was tied with a scarlet thread to represent Israel, the Jewish church, and reaching for the birth-right, the gospel, first. But, withdrew the hand through unbelief. So the Gentile church, like Pharez, broke forth and went away with the birth-right, the gospel, until the fulness of the Gentiles be come in. And then Zarah shall be born, all Israel shall be saved. (Rom. 11:25-26). Thus, Tamah was an adulteress.

And Bathsheba was an adulteress. She was Uriah's wife, whom David saw from his window one day and fell in love with her, and they had a child born to them, but it died. And then David had Uriah killed in a battle, and then he took Bathsheba for his wife, and she became the mother of four children after she and David married. Solomon was one of her sons, but Bathsheba was an adulteress.

No doubt these adulteresses genealogies served to make humiliation upon our Lord. He not only descended from them but it is particularly made mention of in His genealogy and no effort is made to keep it secret. Why? Surely there is the hand of Providence in this very record, for we are taught that Jesus took upon himself the "likeness" of sinful flesh. He did not actually take upon Him the sinful flesh, but took only its "likeness." (Rom. 8:3). And He takes even the greatest sinners into the nearest relation to Himself. How? Upon their repentance and—upon a confession of faith in Him.

Thus, Rahab was a harlot. Ruth a Moabite, and both were Gentiles, and Tamah and Bathsheba were adulteresses, and they are all four recorded in the genealogy of Christ. And Jesus could not help what His ancestors did, neither can we. But Jesus does take idolaters, harlots, adulteresses, and all manner of sinners into the nearest relationship with Him, by their faith in Him, and their names are written in Heaven.

A proof of this statement is found in the fact that "David begat Solomon of her who that had been the wife of Uriah whom David had killed." This shows that David had repented of his crime, and upon his repentance it pleased God to fulfill the prophecy by this very woman, Bathsheba. God uses the weak

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mean things of this world to confound the mighty.

Therefore, in the above genealogy of Jesus, we have proof of His humanity. And His miraculous birth proves His Divinity. (Luke 2nd chapter, St. John 1:14).

Mrs. Thos. J. Harper,
Stonewall, Miss.

—BR—

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